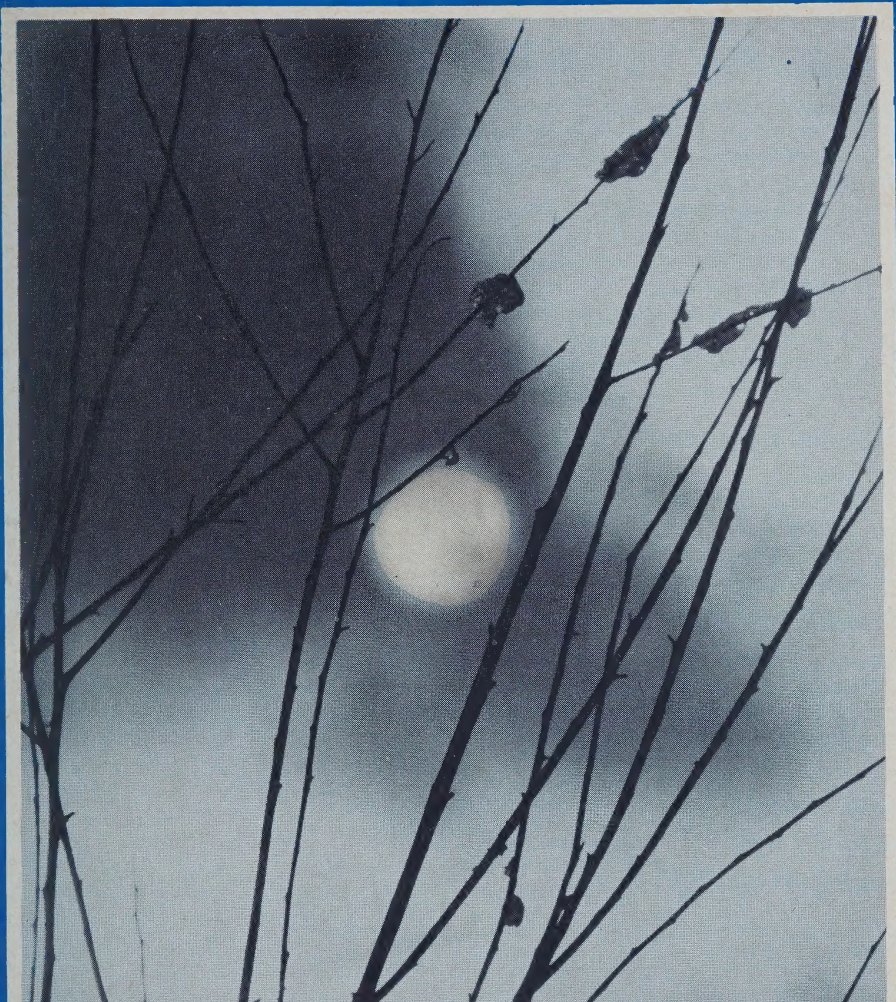


JANUARY 1982

GLAD TIDINGS

FEATURES

3 Guest Editorial by Lois Powrie
4 A New Year's Message from the President by Eileen Parish
6 Two Ministers in One Manse by Marjorie Ross
10 Focus: China
—Chinese Christians Open Door to Canadian Christians by Arthur W. Currie
—What it Means to Be a Christian in China
—Chinese Author Writes Study Book
17 International Year
18 Ten Days—Working to Build a Better World
19 Refugee Mother—a poem
22 Women's Inter-Church Council National Gathering
30 Week of Prayer for Christian Unity

REGULAR COLUMNS

20 Books
21 Films/Resources
23 News
26 Highlights
31 In Remembrance

CREDITS

Cover Photo: Mary Shamley, Photo p. 7, John Archibald.
Drawings p. 10, 15 Chinese Cut-Paper Designs by Dover Publications, Inc.
Poem Back Cover Reprinted with permission, Guideposts Magazine,
Carmel, N.Y. 10512

GLAD TIDINGS

JANUARY 1982

VOLUME 58 NUMBER 1

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings.
Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

At the beginning of this new year...

Have I the right to live in plenty
— while someone dies of starvation?

Have I the right to be warm and comfortable if others freeze in the cold and wet
— without shelter?

Have I the right to run free
— if someone is locked behind bars unjustly?

Have I the right to choose my government
— while others are enslaved by tyrannical rulers not of their choosing?

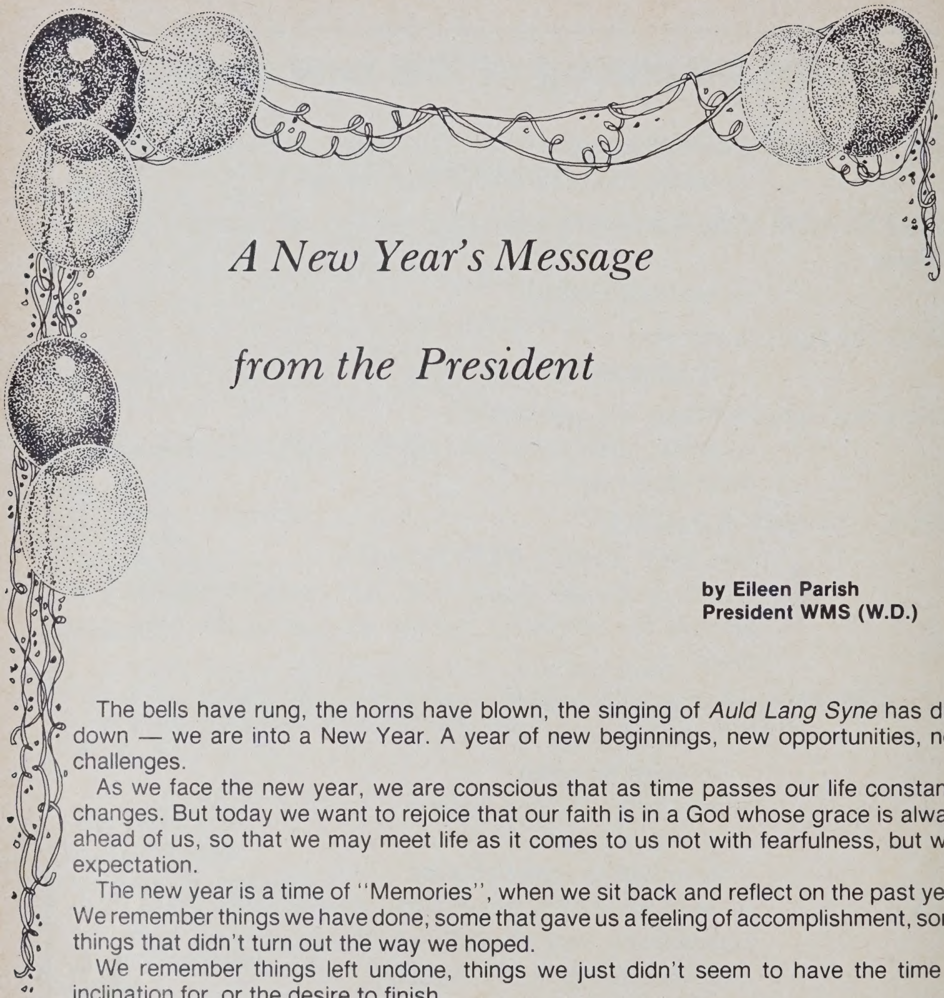
HAVE I THESE RIGHTS?
OR ARE THEY PRIVILEGES
which I should share with my brothers and sisters around the world for we are all part of the family of God?

I MAY PRAY that all people — young and old — should have
— enough to eat
— enough to wear
— warmth for their bodies
— peace of mind
— freedom to make choices
— wisdom which helps them choose wisely and love, experienced and shared, which comes from knowing God and living as His family

I SHOULD PRAY that God will remove my selfishness
and greed which makes me think only of myself and my good and not the welfare of others.

THEN I MUST GO OUT AND LIVE AS IF I BELIEVE WHAT I HAVE SAID, FOR IT IS MY LIFE AS I LIVE IT THAT MAKES MY PRAYERS MEANINGFUL.

Lois Powrie
National Secretary for
Children's and Teenage Work.



A New Year's Message from the President

by Eileen Parish
President WMS (W.D.)

The bells have rung, the horns have blown, the singing of *Auld Lang Syne* has died down — we are into a New Year. A year of new beginnings, new opportunities, new challenges.

As we face the new year, we are conscious that as time passes our life constantly changes. But today we want to rejoice that our faith is in a God whose grace is always ahead of us, so that we may meet life as it comes to us not with fearfulness, but with expectation.

The new year is a time of "Memories", when we sit back and reflect on the past year. We remember things we have done, some that gave us a feeling of accomplishment, some things that didn't turn out the way we hoped.

We remember things left undone, things we just didn't seem to have the time or inclination for, or the desire to finish.

We recall friendships made and friendships lost, some through death and some through uncaring or hurtful actions and words.

Memories. Yes, we like to remember, especially the good things that happened in the past. I remember playing a game when I was a child (and I am sure some of you will remember it too), called *Statues*. Children run around gesturing and contorting themselves into all kinds of positions, then someone yells "freeze" and they must rigidly maintain whatever position they are in at the time the signal is given.

When we see time passing by so rapidly, how often have we wished we could shout "freeze" and hold precious moments and meaningful experiences. The passing of an old year and the beginning of the new is a rather dramatic reminder that time moves on in its inexorable way.

Remembering should not simply be for nostalgia or a retreat to the past, it should also shape our present (and our future) as we learn from past experiences.

Memories should lead to resolutions. Remembering what we did well in the past helps us resolve what we want to do well in the future. It helps us to gain confidence from our past accomplishments and enables us to face the future's challenges.

Memories also serve to bring the past into the present so that we are encouraged and strengthened in our faith. The Passover and the Lord's Supper are two illustrations of how people have remembered through the ages:

At the time of Exodus, the Lord said to Moses: "This month shall be for you the beginning of months, it shall be the first month of the year for you". (Exodus 12 : 1, 2. R.S.V.) For Israel, life began anew with their deliverance from Egypt. Time was linked to redemption thereafter.

Today, the Passover is celebrated each year as Jewish people gather together to recall the mighty acts of God which freed them from bondage and created a new nation. Today, as we celebrate the Lord's Supper we eat the bread and drink the wine "In remembrance of Him".

A whole New Year is before us. Though we may have failed miserably in the years before, we know that Jesus has come to set us free from all our guilt. God has given us a clean sheet.

As we put our memories aside and look ahead, have we new thoughts? Needless to say our message is the same, "the good news" of Jesus Christ; but we are always looking for new ways to communicate it.

The New Year hits at the very heart of the Christian Message:

The past is past.
The future is ahead.
God loves us NOW!

This is the message that I hope to convey at the start of 1982:—

I want everyone to be — thrilled,
exuberant,
excited,
eager,
I want us to realize that the Lord has given us —
new opportunities,
new challenges,
new life!
AND — YES, A WONDERFUL NEW YEAR!

A WISH: That 1982 will be a year of grace, joy and hope for all people as we realize that God really does love us. •

You can't change the road you have covered.

It's the path up ahead that counts.

A new phenomenon in our church:

TWO MINISTERS IN ONE MANSE

by Marjorie Ross

A new phenomenon has appeared in our church in the past few years: the appearance of the "clergy couple" — two ministers married to each other. By the fall of 1981, the Board of Ministry listed twelve such couples with four more coming up in theological college, and one or two minister-deaconess combinations that are about to become a minister-minister team.

I interviewed several of these "clergy couples" with the hope that all of us may be aware of the challenges and problems inherent in their particular situations.

Every marriage is unique and so it is no surprise that each "clergy couple" is quite different from the others. However, they can be seen as falling roughly into two groups: one, those who were married *before* they both felt a call to the ministry, and second those who both felt a call to the ministry while still single.

Some of the couples in the first group have found the re-adjustment of roles within the marriage a matter of real concern. At the same time most of these couples have grown families and so are past the hurdles involved in raising children in a two career family. The couples in the other group have few problems with their respective roles, but they face a number of practical problems in continuing with two full-time ministries.

The minister's wife becomes a minister . . .

The couples who were married before either one entered the ministry are, as a group, older than the rest. Bill and Ellen Lemen from Toronto are in this category. Bill had been a minister for a number of years while Ellen combined the traditional roles of a minister's wife and mother. Having some training as a church worker, she began to realize that she had, as she puts it, "a sense of call that was never recognized". As the children grew up and left home, she was encouraged by her husband to enrol in theological college, although she was not at all sure that she wanted to proceed to ordination.

Any wife who has returned to full-time work outside the home knows that adjustments usually have to be made within the marriage. Frequently these changes are more delicate and complicated than a simple re-allotment of household chores.

Ellen Lemen considered very carefully whether it would be wise for her, as a minister's wife, to become a minister herself. Eventually, with the complete support of her husband, she became ordained and is now an Inner City worker in the same area where her husband serves a congregation.

The Lemens believe that "God can call you to be married", and that call is at least as valid as a call to the ministry which comes later in life. The second call (to the ministry) they feel however, should not be allowed to destroy the marriage which resulted from the earlier call.

On the other hand, there are people who believe that a call to God's service should come before all else, even a marriage. Every individual, and every couple, must make their own decision according to what they believe is God's will for them.

Another problem which arises in a situation like the Lemens' is whether a congregation can adapt its attitude towards the minister's wife who has changed her role. Ellen Lemen told me, "Everyone is very supportive, but some people still call my husband '*Rev.* Lemen', and me, '*Mrs.* Lemen'. Old habits die hard!"

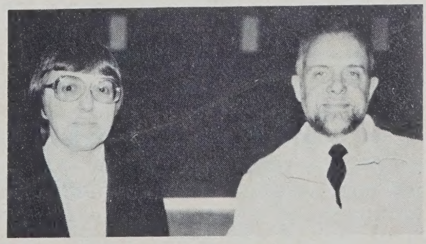
"Hard on his heels" . . .

Bob and Ruth Syme have had a slightly different experience. They already had a large family when Bob made the decision to enter theological college. Ruth, who had worked overseas for the United Church, continued in her teaching profession.

Then, in Bob's second year, she took a sabbatical and entered theological college herself to gain a master's degree. By her second year — Bob's third — she had decided to become a minister herself. Now they serve two separate congregations in the Montreal area.

Since they had always been a two career family, the Symes did not have the same adjustments to make as some couples. And their family was used to having both parents working. However, their former careers produced a considerably higher family income, and one thing they worry about is the cost of child care.

A minister's stipend has traditionally been intended to free him from financial worries so that he can concentrate on his ministry. The Symes do not each receive full housing and utility allowances — a saving to the church — and they wonder if some thought should be given to recognizing the cost of child care as a legitimate expense in providing two ministries from one family.



Ellen and Bill Lemen, Toronto

Both these couples take very seriously the demands which their double ministry places on their marriages. They are aware that one American survey indicates that among professional couples (two doctors, lawyers, etc.) the highest rate of marriage breakdown was among two ministers married to each other.

One reason for this is obvious. The old concept of the minister was that he should be always available to the congregation. Consequently, a minister relied heavily on his partner to look after everything at home — including raising the family.

If *both* partners are ministers holding to this style of ministry, the family is headed for disaster. With both feeling an over-riding devotion to duty, who will take time to be with the children, or even remember to call the repairman, or stop at the cleaner's?

It seems vital in a two minister marriage for both to set aside time for the practical realities of running a house and raising a family — and to be with each other. Perhaps it means that both should work three-quarter time as long as the family is young, and accept an adjustment in stipend.

Or perhaps, as a number of the younger couples who met in theological college have done, they can offer themselves as a dual ministry. Examples of this among recent BWM appointments are Arty and Garry VanBruchem in Montreal, and Richey and Carol Morrow in Mistawasis, Saskatchewan. They draw one stipend, and so cannot be expected to carry out two full-time ministries. This arrangement can easily accommodate graduate work or raising a family.

I heard of one couple who are planning to start a family and hope to find a situation where the wife — who has been a full time minister for several years — can work part-time. The reverse of this (as is the pattern in the liberated '80's') is the couple who have finished five years as full time ministers and are taking a break, the wife to take up a scholarship for graduate studies, and the husband to look after the family!

Some practical problems . . .

All graduating students must serve for two years under the Board of World Mission before they can accept a call so the first problem is finding a suitable location. The BWM has no specific policy on clergy couples, except to accommodate them as much as possible. And, to introduce yet another variable, several of our ministers are married to a minister of another denomination!

When the man and wife want to work together in one church, the problems are comparatively simple. Once the concept has been accepted, and if the couple is complementary in their strengths, the congregation will be very well served.

Couples sharing a ministry say it is very important to take turns preaching and celebrating communion, since these are the traditionally 'ordained roles'. Otherwise, one minister comes to be regarded as the senior and the other as the assistant.

It is when the couples want to work separately, both as full time ministers in separate churches, that the administrative headaches can begin. It is not a simple task to find two congregations which are suitable, and vacant, and close enough together.

And, once they have been found, there are a number of lesser matters to be negotiated. Which manse will stand vacant? Can it be rented, and if so, can some of the income go towards extra travelling costs for the minister who will have to come from a distance? Will that congregation feel cheated?

Of course, the same questions arise when one of the ministers wants to work part-time. Is there a vacant church with another church nearby which requires the part-time services of a minister? Or is there another ministry, perhaps as chaplain in an institution which the couple could combine with a "regular" ministry in a congregation?

The problems, and the rewards . . .

One couple told me of the complex scheduling they go through so that they can both attend significant events in each church. (Congregations like to have the minister's spouse around.) At the same time, for the sake of the family, they try to have regular meetings in their respective churches on different nights so that one of them can be at home.

Sometimes it just isn't possible to meet the expectations of both congregations. For example, both congregations "want" their minister's children. Deciding which church school they should attend may require the wisdom of Solomon! No matter where the children go, the family is always split on Sunday morning.

However, the couples I spoke to emphasized that there are benefits as well as problems in store for the "two minister" family.

They draw strength from their sense of partnership in a common task — a "side-by-side dedication to a life of service". Several mentioned the support and stimulation to be gained from close association with a colleague.

The Symes use the lectionary of readings for each Sunday in the year so that they are always preaching from the same passages. They set aside time at the beginning of their sermon preparation for a discussion of the passage, and then each of them writes his/her own sermon. "And they always turn out totally different!"

Another couple enjoy their Mondays off together, which they always spend out of their community. Many a working wife of a minister, whose days off seldom co-incide with her husband's will envy them that! A number of couples find Sunday evening the high spot of the week.

And finally, Brooke and Linda Ashfield, who have two charges, spend nine months of the year in her manse in town, and the summer months in his manse in a resort town! Who could ask for a better arrangement?

Each couple is different, and each is working out its own way of ministry. The Church, from the Board of World Mission down to the local congregation, can help "clergy couples" by being flexible, supportive, and understanding. As several congregations are reported to have said, "It took us a while to get used to the idea, but we think it's working out just great!" It can work if the congregations and the ministers accept the challenges together. •

◆ ◆ ◆

Happy
New
Year
1982

**Count your age by
friends - not years;
Count your life by
smiles - not tears.**

◆ ◆ ◆

Focus: CHINA

Chinese Christians open door to Canadian Christians

by Rev. Dr. Arthur W. Currie,
Moderator, 107th General Assembly,
The Presbyterian Church of Canada.

Some people say that "China is a place where people are equal, where crime doesn't exist, where everyone has plenty to eat and a job, where sexual promiscuity is non-existent, where people respect one another, and where family life is simple but secure". Others say, "China is a place where people are suppressed, where freedom of expression is not allowed, where crime is low because control is total, where religion has been stamped out, where the architecture is dreadful, where food, clothing, and housing are inadequate, where factories are medieval, and where people are slaves to the state". After 18 days in mainland China as one of a delegation of 17 men and women from the Canadian Council of Churches I am convinced that the truth lies somewhere between these extremes.

Our group represented six Canadian denominations and included a fraternal delegate from the Canadian Conference of Catholic Bishops. We had been invited by the China Christian Council to visit the churches and other religious institutions in China. It is significant to note that this was the first church delegation from any nation to receive such an invitation, and this is only one indication of the high regard that the Chinese have for Canadians.

During those intensive 18 days we saw for ourselves some of the more than 100 churches that have been re-opened since the end of the cultural revolution and the downfall of the Gang of Four. We were free to come and go as we wished, to see anything that was to be seen, and while we were usually accompanied by a most accommodating interpreter, he or she was more often a representative of the church and not an official government agent. In each of the five cities we visited we met and talked both formally and informally with local leaders in both church and state. They greeted us most warmly and spared nothing in their efforts to provide for our accommodation and entertainment.

We were struck by the vastness of the country and the great multitudes of people that we saw everywhere we went. Of course, China is the third largest country in the world after Russia and Canada with an area of 3.7 million square miles covering essentially the same latitude as the United States, but nobody knows for sure how many people live there — perhaps close to one billion. But even more significant is the fact that half the population is estimated to be under 21 years of age, and also the fact that 80% of the people live in the countryside, and since over half of the country is covered with mountains 90% of the population inhabits little more than 15% of the total area.

We visited the Christian churches and talked with the Christian people in each of the five cities of Canton, Shanghai, Nanking, Kaifeng, and Peking. We attended the Sunday 9 a.m. service of worship in Mo En Christian Church in Shanghai, a former Methodist Church built in 1929 and reopened for regular services in 1979. Here we experienced at firsthand the enthusiastic vigour, the vibrant warmth of 2,000 worshipping people as they filled every available space in the sanctuary and flowed over into adjoining rooms and courtyards where the service was carried by loudspeakers. There had also been 2,000 people at the earlier service that morning — and this is a regular Sunday occurrence. After the service, the people would not let us go until we had signed many autographs. Bibles, which cost approximately $7.00 Canadian, and hymn books are available but in short supply. The "Three-Self Movement" of the Chinese Church, which stands for self-government, self-support, and self-propagation, means that the Chinese want to run their own show. They don't want missionaries, money, or even Bibles from foreign sources — at least, not now. If they want them they will ask for them. But right now Bibles and hymn books are being printed in Shanghai as allotments of paper and other resources are made available. We must be very patient with them and careful not to violate that integrity. Great harm could be done to the Christian cause, and the reputation and even the self-respect of the Chinese Christians could be jeopardized by over-zealous efforts to help them in their monumental task. But they are most anxious that we should remember them in our prayers.

I am most grateful for the privilege of visiting China, for the kindness of Christian friends there who welcomed us with open hearts and arms, and for the opportunity of seeing that, by the grace of God, the Christian Church is still very much alive and growing there. Many problems lie ahead, but I think we are witnessing the dawn of a new day in the service of Christ.

. . . We are witnessing the dawn of a new day in the service of Christ.

What it means to be a Christian in China

What follows is the story of a Chinese evangelical, Jiang Peifen.

It tells us what it meant for her to be a Christian in China before the revolution. It also tells us what it means for her to be a Christian in China today.

In that sense it is the story of a conversion within a conversion.

That experience is by no means confined to Jiang. It is the experience of many people in China. It is by and large the experience of the Chinese church.

Written by Philip L. Wickeri – China Notes (Fall 1980)

Last year some students at Nanking University went to speak with Jiang Peifen. They had become good friends, and the students had developed an interest in Sister Jiang's religious beliefs. "If Christianity has been able to survive in China all these years," said one of the students, "then there must be something to it. It must have its own value, and we would like to know more." They then began meeting together for Bible study and for conversations about religious faith. For the first time in thirty years, some young students are expressing an interest in Christian beliefs. This interest follows, in part, from the changes which have taken place in Chinese Christianity and the theological reorientation of individuals such as Sister Jiang.

Sixty-five-year-old Jiang Peifen has been involved in church work most of her life. At present, she works at the Institute for Religious Studies at Nanking University, and is also an important part of the local Christian community.

Her story is one of increasing interaction between personal belief and social involvement, which expresses an important dimension of the experience of the re-emerging Chinese church.

Sister Jiang went to Nanking from Shanghai in 1950. She had at that time a very pessimistic view of what was going on in China, and of worldly life in general: "I believed that the world was sinful and corrupt. There was no way of improving society, for all of our hope was in God. The most important thing was whether or not a person had been saved, so that she would some day enjoy the blessedness of eternal life. Those who didn't believe in it were utterly bereft of hope. But we Christians had been saved for eternal glory. Our task was to do the will of God and wait for the return of Christ.

"We said that the communists were atheists and would persecute the church. At that time we had only heard stories about what communists had done in Russia. As the (Chinese) Red Army approached Shanghai, we prayed that they would not cross the river. When they did, we prayed that we would die a martyr's death. All the time we prayed and read the Bible, especially the Book of Revelation. We also carried around a small bundle of clothing, so that any time God would want us to leave, we would be ready. But, as I later discovered, it was not God's will that I should leave China."

In Nanking Sister Jiang and other colleagues had planned to set up a small seminary for the training of church workers. But there were increasing conflicts between church and society: ". . . we were faced with a difficult situation. Young brothers and sisters were asked to participate in various types of social activities and meetings. This meant that they had to come into contact with non-believers. We had told them that it was sinful to get together with such people. What should they do? We did not know what to say, and so we prayed.

"A few brothers and sisters challenged us on this question. They said that what we were doing was incorrect. 'We have separated ourselves from the people and this is not right,' they said. 'You think you are better than the people . . . You don't love the people and you don't love the country. This kind of church should be closed.'

"Their words pained me very deeply. They had created a conflict in our church . . . So we prayed and read the Bible. Little by little something dawned on me. Had not the prophets loved their people and their country? Had not our Lord Jesus Christ also loved his people? Paul, too, loved his own people, and was proud of his Roman citizenship. This Biblical insight was the first step in turning my thinking around. Why shouldn't we love our country? Did not the people love the church of the apostles?

"Later, one part of the Bible in particular gained new meaning for me. It is the story of the Good Shepherd in John's Gospel, especially where Jesus says, 'I have other sheep who are not of this fold.' This passage helped to open up my heart. It confirmed to me that I shouldn't separate myself from the people.

"We had been just like the Jews of Christ's time. They waited for Christ to come, but when he came they did not recognize him. Why? Because the Pharisees and Scribes believed that when Jesus came he would restore Israel. Since they didn't accept Jesus, Christianity developed among the Gentiles. Acts 10 and 11 show how this happened in the early Church. Peter went to the Gentiles, but the Jewish Christians did not understand. Therefore, God had to use a vision to open up their hearts.

Sister Jiang Peifen, of Nanking, China was in Canada last fall, the only woman among a group of eleven Chinese Christian delegates who attended an International Conference held in Montreal, *God's Call To A New Beginning.*

In Nanking her work is related to the training of new leaders for the Christian Community.

"If God could not proceed through the Jews, he would proceed through the Gentiles. This enlightened me. God did not want me to believe as I had all along. For if I did, how would His way be opened up in China? God had opened a door for us in China, and we had to respond.

"It was in 1951 that I joined the Three-Self Movement. Previously I had felt that their faith was impure, they had no faith, but I learned that I was wrong. They were among the people, and although my theology was different from theirs, I had to be with them."

The idea of creating a self-administered, self-supporting and self-propagating local church had been a missionary goal since the 19th century, but it was never successfully implemented. As a result, patriotic Chinese Christians had to draw a line between themselves and the foreign missionaries after the Revolution: "In the past, Christianity in China had been inextricably linked up with foreign penetration and foreign ideologies. Of course, many individual missionaries were faithful and had good intentions, but they could not separate themselves from the system of which they were a part. We know that some of them worked secretly for their governments,

. . . We have separated ourselves from the people and this is not right.

. . . get along with people whose faith was not the same as ours.

providing them with intelligence reports and the like."

"Therefore, we had to separate ourselves from the missionaries. It also meant that we had to separate the Gospel from the word of man. The Bible does not teach against communism, nor does it say that we must separate ourselves from our countrymen and women in order to be good Christians. Our separation from the missionaries was a way of returning to the Bible and purifying our faith. It enabled us to speak from our hearts, and in the process the Bible gained new meaning."

Sister Jiang's involvement with the Three-Self Movement led to what she calls her "second liberation". Her first liberation occurred when she became a Christian. But through her second liberation she became even more free: "In the years after Liberation my faith became purer, more truthful and more free. Why do I say this? In the past I had believed that we must not be tempted or corrupted by the ways of the world. Worldly pleasures were not for us. All day long I prayed, read the Bible and went out to preach. I believed that worldly pleasures were the gates of Hell."

"This changed after Liberation in 1949. I began to see how good the world could be . . . In the Church we had always spoken of the many sins a person could commit. But we had no understanding of the greatest sin: when people oppress others and dehumanize themselves. This discovery, and my realization that life in this world can be good, I speak of as my second liberation. It opened up my heart, and my faith became stronger and more mature."

Sister Jiang's view of communism also changed: "I discovered that communists truly try to serve the people. All of the reforms they instituted, the banning of opium and of prostitution, for example, were for the people . . . Christians believe that we should uphold the truth and reject evil. Although the party does not believe in God, it does believe in truth. Moreover, communists do many of the things which God has taught. Don't they oppose sin, and help the people, and speak of loving *all* the people? Many of the things which Christians have not been able to do in society have been done by the communists. Shouldn't this also be pleasing to God?"

Christians like Sister Jiang have changed as a result of their experience with the communists: "I learned from them that a better society can help our faith to progress. It teaches us that we must develop a broader understanding of love and ethics, so that they apply not only to our own people, but to the whole world." Before we spoke only of the individual relationship of faith, but now we speak of all the people. Before we emphasized eternal life, but now we also speak of life here on earth. Now our life is more meaningful.

"Of course, Christianity and socialism are not the same. Our love of truth and justice is the same, but that does not mean that we have the same faith. Communists do not know of eternal life, or of Christ or of the Kingdom of God. Also, their ethical relationships are confined to the people, whereas we also have a relationship with God. . . . After Liberation, however, we learned that we could get along with people whose faith was not the same as ours. We must be prepared to exchange views and learn from one another. . . .

"God opened up a new door for us in

... in His own good will, God would again open the door for us.

China, but this door was closed during the Cultural Revolution (1966-1976). We were not able to worship publicly during those years. It was instead a time for individual spiritual development. But we realized that in His own good will, God would again open the door for us. Now that it is again open, more people are coming to church than ever before. God has given us what we prayed for, and we are very thankful. Now we have a great deal of work to do.

"Christians can make an important contribution to the new China. For the Church it is a new stage in our history, different from what has gone before. We cannot copy from other places, because our situation is different."

Still, there is now a desire to enter into relationships with Christians and churches overseas, provided that the selfhood of the Chinese church is recognized. According to Sister Jiang, "The Chinese church must be run by Chinese Christians themselves. God has brought us to this new socialist China, and we are thankful. We will discuss the work ahead of us at our national conference this summer. Also, we are now reprinting the Bible, reclaiming church and seminary properties, and re-opening churches for worship. Interference in our internal affairs by groups in Hong Kong and elsewhere which speak of 'underground' evangelism is wrong. Their activities will only hurt Christians in China, and will spoil an evangelistic opportunity which has only just been opened up."

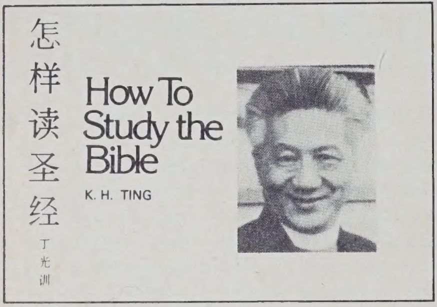
Chinese Christians no longer use grand and bold words about their witness in society or their task of evangelization. They work more quietly than before, and yet their lives over the last thirty years are a testimony of their faith. The story of Sister Jiang Peifen is part of a much wider story of what it means to be a Christian in the People's Republic of China.

Another Visitor Reports:

"There is an acute problem of leadership in the Chinese Church. No new ministers have been trained in the last 15 or 20 years, because of supression during the Cultural Revolution. There are some fine leaders, but they are mostly over 60 years of age. Young people, however, are now volunteering. In the Nanking Seminary now there are 45 students preparing for the ministry, 19 of whom are women."

Earl Willmott
Canadian Ecumenical News

CHINESE AUTHOR WRITES STUDY BOOK


怎样读圣经
丁光训
How To Study the Bible
K. H. TING

This autumn the growing stream of goods and information from China will include a slim volume called "How to Study the Bible", by Bishop K.H. Ting, head of the 1979 delegation. To be published October 1 by Friendship Press, the booklet will give North American audience glimpses into a church that has weathered ten years of turmoil during China's Cultural Revolution.

China's nearly one million Christians are "just emerging from a decade when all Christian, Buddhist and Muslim places of worship were closed, religious material destroyed, pastors and priests put to work in factories or imprisoned", according to the book's introduction by United Methodist China executive Edwin O. Fisher, Jr. (U.S.A.).

"After this tragic era," Fisher writes, "Bishop Ting pressed for the Chinese Bible to be reprinted in quantity and wrote "How to Study the Bible" so younger Chinese Christians could view the Bible from their own, not a foreign perspective."

Friendship Press Executive Director Ward Kaiser stresses the point that the book reapplies enduring doctrine in terms of Chinese history and experience.

"For example," Kaiser says, "the doctrine of justification by faith, which became a force in Europe in Reformation times has a particularly powerful meaning for modern Chinese Christians. The conviction that, through faith, we can communicate with God without intervening church institutions has been lived out in China — first as a reaction against the institutions of a Western mission church that was associated with colonialism and later during the Cultural Revolution when the clergy were forced from their pulpits.

"While Bishop Ting believes in theological education, he also emphasizes that the ordinary Christian can go straight to the Bible without the aid of missionary, pastor or Greek or Hebrew scholar. He calls the Bible 'a personal letter from the Father in heaven to his children,' one that needs an open heart more than outside interpretation for understanding."

Kaiser says this insistence on the capacity of the laity to understand and benefit from the Bible contrasts with the Western assumption that each congregation must have a full-time paid professional leader.

"The laity kept the faith alive in China at a time when their professional clergy could not function for political reasons," he notes.

"During the Cultural Revolution," Kaiser explains, "Chinese Christians memorized some Scripture or copied it in notebooks. Bible passages were stored up only surreptitiously.

"Bishop Ting's book opens the Bible to them, assures them they will be able to understand the Scriptures and encourages them to read it for themselves."

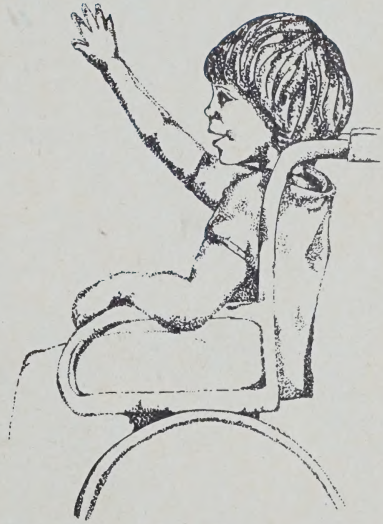
The author is chairman of the only national Protestant organization in China, the Three-Self Patriotic Movement. The organization, which did away with Western style denominational forms in the 1950s, works for a self-governing, self-supporting and self-propagating church.

"How to Study the Bible" is available from the WMS Bookroom, 50 Wynford Drive, Don Mills, Ont., M3C 1J7 for $2.15 plus 40¢ postage.

1981 INTERNATIONAL YEAR OF DISABLED PERSONS ... ONLY THE BEGINNING

That all disabled persons might reach their full potential must surely be our concern for every year. We must allow and encourage the disabled in our society to reach out to new opportunities as a child reaches out to a butterfly. I have used the butterfly, long a Christian symbol of resurrection and new beginnings to express the hope of those who are restricted that they might be free to experience new opportunities in our society which lays such importance on physical wellbeing.

Heather Darch,
Guelph, Ontario



WHICH 'INTERNATIONAL YEAR' IS 1982?

Everyone knows that 1981 was the UN's International Year of Disabled Persons, just as 1979 was the International Year of the Child. But what is 1982?

Actually, there will not be an international year in 1982. Because many nations, especially in the Third World, have found they do not have either the money or the resources to carry out programs of international years — year after year — the UN is taking a breather. The next year that has been proclaimed as an international year is 1985, International Youth Year.

But the UN will have two major conferences on social issues in 1982, with worldwide participation, debate and action. The first is the General Assembly's Second Special Session on Disarmament, to be held in UN headquarters, New York, for an eight-week period beginning some time after May 10, 1982 and ending in July, 1982.

A nation-wide conference on disarmament will also be held in Canada, in Toronto from May 13 to 15, 1982, just at the beginning of the Special Session on Disarmament.

The second UN-sponsored event of wide importance in 1982 will be a World Assembly on Aging, to be held in the second half of 1982, most probably in Vienna. The Secretary-General of the Assembly is William H. Kerrigan of the U.S.A. (UNA Newsletter)

Working to Build a Better World

". . . your faith has shown itself in action, your love in labour . . ."
1 Thessalonians 1:3

One of the most exciting achievements in recent development work is the literacy campaign in Nicaragua. In 1979, the new government established literacy as its priority. In just six months, the literacy rate *doubled* from 45 to 88 per cent. Everyone who could read and write was dispatched to teach those who could not. They taught small groups in factories, in fields, in villages. Pride in this tremendous accomplishment now unites them, as they work to build a better world in Nicaragua.

In Zimbabwe too, learning new skills is important. All citizens now have the right to participate in the development of their country. A vocational training program is enabling young women to contribute fully to the work of building a better world in Zimbabwe.

Did you know that these are *your* projects? They are two of the many projects supported by PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT. This is a practical expression of our Christian concern for others in our world.

Will you share in this work?

"Ten Days for World Development", January 29 to February 8, 1982, provides an opportunity for Presbyterians to become informed about the development and relief work being done, on your behalf, by PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT. It is also an opportunity to join others in your community, to discuss a Canadian's role in working to build a better world.

This need not be the only period of time to focus on development concerns. The work of building a better world goes on all year!

Be part of this exciting work!

Ministers in all congregations have received a packet of study materials for Ten Days for World Development. If you wish more copies, or if you wish further information, please contact the PWS office.

This is not an issue for adults only. Children and youth can also participate in Third World concerns. Development education resources are also available from the PWS office for them.

Contact:
Presbyterian World Service and Development
The Presbyterian Church in Canada
50 Wynford Drive, Don Mills, Ontario M3C 1J7
(416) 441-2840.

Illustrations New Internationalist

Refugee Mother . . .

How different are we, you and I? Could we share?
If we sat at my table and talked, would you know that I care?

Could I say that I'm concerned my son put all his toys away?
Would you answer, "I wonder if my child will live another day?"

Could I tell you of the diet I plan to start next week?
Would you tell me you had nothing but a little rice to eat?

Could I show you pictures of the house I hope to own?
Would you tell me of your shelter in the desert, built alone?

Could I complain and tell you the weather was too cool?
Would you agree but tell me hot desert winds were cruel?

Could I relate how flies in summer were a nuisance and a grief?
Would you tell me how they swarmed about your face without relief?

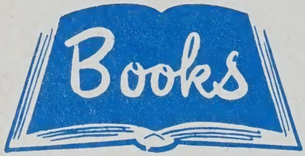
Could I remark my water tap was warm, and let it run?
Would you protest and tell me there was not enough for everyone?

Could I tell you how I treasure the fine cups that hold our tea?
Would you show me your one cooking pot, gripped possessively?

Could I tell you that you need the Lord for all eternity?
Would the pages in my Bible make you see?

I know if I should ask you, "What can I do to share?"
You'd answer, "Feed my children, and I will know you care."

(High Calling, World Vision of Canada, Sept. 1981)



Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

POSTAGE: First book -	$.40
Each additional book -	$.10

WOMEN, MEN AND THE BIBLE

by Virginia Ramey Mollenkott
Abingdon
Price $5.25

Members of the WMS do not have to be convinced that women have a rightful place in the mission of Christ's Church. But I suspect that some of us at least, are uneasy about speaking out in front of a group of men, and more particularly disagreeing in public with a man's opinion. Although we recognize that women can be just as gifted as men, we are not quite sure that we would like to see a woman as the minister of our own congregation.

Most of us have been conditioned to think that the Bible teaches that men should have the dominant role in the family, in the church, and in society; that, important as women may be, we are ordained by God to play the passive, submissive role.

Virginia Mollenkott in her book, (*Women, Men and the Bible*) challenges us to free ourselves from these suppositions. According to her, the dominance-submission model is not Christian. She maintains that books like Marabel Morgan's (*The Total Woman*) which urge women to be submissive and shoulder all responsibility for success in marriage, are recommending idolatry or worship of the husband.

According to the author, the Christian and biblical way of relating should be one of mutual service and mutual submission. She knows how we must learn to interpret the Bible more accurately with careful concern for the context.

For example, most of us take the stories of Jesus' relationships with women as a matter of course — his dealing with the woman of Samaria, with Mary and Martha, Mary Magdalene and the many others mentioned in the gospels. But in the social context of his time, Jesus was doing a very radical thing; he was deliberately breaking rabbinic customs that were degrading to the self concept of women. The status of women at the time of Jesus was so low that men thanked God daily that they were born male. Women could not pray aloud at their own table, and some men would rather burn the Torah than place it in female hands. Men were not allowed to speak to women in public. Only marriage and motherhood could give a woman respect and status.

The author also warns against absolutizing Paul, that is to assume that the social realities of Paul's time should be the Christian pattern for all time. Paul, after all, was a product of the rabbinic training of his day. To insist that his concept of the order of creation: God, man, then below him, woman, should be our ideal is like saying because Paul accepted slavery as the will of God in his time, we should continue to condone slavery today.

There are a number of other balanced and informed books dealing with the subject of man and women in the Church. I would recommend this as the most readable and accessible for the lay person.

Tamiko Corbett

IF YOU HEAR A SONG

by Lon Woodrum
Word Books Publisher, Waco, Texas
Price $3.80

This is an easily read book written in the first person. It is lighthearted but thought provoking. It deals with the age old problem of what is beautiful, attractive and seemingly sound being worth watching, but the straight solid loving person is to be avoided. However in the end virtue, honesty and truth won the day.

Mrs. Adam Houston

GOOD MORNING LORD — Devotions for Christian Workers

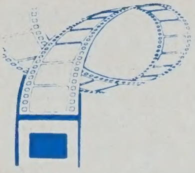
by Leroy Koopman
G. R. Welch Publishers
Price $5.35

Those of you who like the *Good Morning Lord* series of devotional booklets by Leroy Koopman will be glad to see that another one has been added to the list. This one is prepared especially for Christian workers and that should include all of us.

The book contains 60 short meditations covering many of our joys, problems and despairs. The titles of a few are: Reasons or Excuses?; Grumbling; Believing the Impossible; True Friends; Picking Weeds; Gnats and Camels; Preacher Cheering; Good Anger and so on. Mr. Koopman has a knack for quickly getting to the heart of his message and showing us how and where it applies to us.

Several of the meditations in this book could be used as a basis for a devotional programme at your meeting. It would raise some thoughts in the minds of your members and you could talk about it together. For example, the one entitled "Observations at the Treasury'' could start a discussion on the true meaning of stewardship.

Mary Peckover



FILMS/ RESOURCES

FILMS CREATING NEW WAVE OF TRADITIONAL FAMILY VALUES

Approximately 100,000 people each week are watching Dr. James C. Dobson's ''Focus on the Family'' films, according to marketing executives at Word, Inc., of Waco, Texas, producers of the films.

Dr. Dobson is associate clinical professor of pediatrics at the University of Southern California School of Medicine.

The seven-film series advocates a return to traditional values and firm discipline in the home. An estimated ten million people have seen them since their release in 1979, creating a wave that could rival the earlier, less traditional, influence of Dr. Benjamin Spock.

Most of the viewings are at local churches — over 20,000 at latest count. They frequently draw overflow attendance from the community, as people search for answers to the problems of modern family living.

The film series has revived interest in several of Dr. Dobson's books on child care and the family. Earlier this year, four out of the ten best-selling hardcover books and three of the softcover books on the Christian Booksellers Association list were Dobson titles.

The third film in the series, on ''fathering'', is the most popular, reflecting recent increased emphasis on the role of males in the home. Dobson's book, *Straight Talk to Men and Their Wives*, (Word Books) which is on the same theme, has sold more than 200,000 hardcover copies since its release in May of 1980.

Dr. Dobson attributes his popularity to

the fact that he gives handles to the often vague feeling many parents have that their values are slipping. "People still believe in traditional values that have either been lost sight of or discredited," he says. "They sense that the ultimate answers can be found right where they left them — in the hands of the Creator."

Religion in the films is understated but foundational. Dr. Dobson sprinkles his talks with anecdotes from his experience as a layman. The films cross denominational lines since, as Dobson says, "The family is the one issue that unifies all faiths."

Available from: E.P. Film Service
Toronto 869-3741
$395.00 Series - 1 Study Guide

WOMEN'S INTER-CHURCH COUNCIL NATIONAL GATHERING

THE FEMALE CONNECTION — Women in the Global Community — Women in Canada — Women in the Church

From June 7 to 11, 1982, the Women's Inter-Church Council of Canada is hosting a national gathering called "The Female Connection" at Lakehead University, Thunder Bay, Ontario. This event is open to all women — cutting across the usual boundaries of geography, education and denomination.

The primary purpose of the conference is to educate ourselves in women's experience generally — non-Canadian, immigrant Canadian, native Canadian and multi-generational Canadian — and to explore the concept of sisterhood in a multicultural perspective. Our practical goal is to establish links between special interest organizations (immigrant, native, third world and church women's associations) so that we may be mutually supportive and achieve a stronger collective voice in world affairs. In order to achieve this, W.I.C.C. is working closely with native and immigrant women's groups in the planning stages to ensure that conference programming reflects real issues as they are perceived by the participants. In our workshops we will look at the connection between violence, health, poverty, work and women's experience, and consider the various ways we, as women, may address social issues — denominationally, congregationally, ecumenically, and individually.

The conference is also intended to be a celebration of women. This aspect of the national gathering will be especially evident in the opening session (the evening of June 7) when a major choral work, commissioned by W.I.C.C., will be premiered. Members of the Thunder Bay Symphony Chorus, conducted by Dwight Bennett (conductor of the Thunder Bay Symphony Orchestra) will perform Nancy Telfer's composition which has been built upon the themes and concerns of the gathering. The renowned Canadian mezzo soprano, Catherine Robbin, will be the guest soloist for this premiere.

There will also be plenty of opportunity at the conference for browsing through books (provided for sale by the Toronto Women's Bookstore) and display materials, for singing and sharing, and for solitude and reflection.

W.I.C.C. encourages women to think of projects that might assist participants with travel and registration/accommodation expenses, and congregations to consider funding some of their members.

For more information write to Shirley Davy, W.I.C.C., 77 Charles St. W., Toronto, Ontario M5S 1K5.

NEWS

SECOND CHINESE CONGRESS ON WORLD EVANGELIZATION SETS FIVE- AND TEN-YEAR GOALS

Excited delegates and observers from all over the world gathered in Singapore in June for the second Chinese Congress on World Evangelization (CCOWE). The delegates committed themselves to a strenuous program of plotting the course for the Chinese Church. The general theme, issued as a challenge to the Chinese Church worldwide by Reverend Thomas Wang, general secretary of the Chinese Coordination Center of World Evangelization (CCCOWE) of Hong Kong, was the delineation of five- and ten-year goals in three categories: number of congregations, number of full-time Christian workers, and the number of members. Each of the 38 member districts was asked to bring its goals to the conference and to share in the development of the strategies to be used in attaining the goals. The discussion workshops were designed to enable a particular aspect of ministry to be brought into clearer focus. The caliber of these was such that the major dilemma encountered by the delegates was the necessity to choose which workshops to attend.

This Congress is noteworthy for several significant characteristics which are frequently (and unfortunately) missing from many Christian conferences. Delegates had homework to complete before the Congress, and arrived prepared for the meetings as a part of a process. During the Congress, the meetings and workshops were designed to sharpen the thinking which had already been initiated before the Congress began. Finally, and perhaps most importantly, delegates departed with plans for work to be accomplished in the days ahead and with increased skills to accomplish the tasks. We are thankful for the exemplary leadership of our Chinese brothers who have brought this process together and pray for their continued bold leadership as they strive in the days and years ahead to reach the goals they have set before themselves.

LESOTHO CHURCH LEADERS DEAD, MISSING, ARRESTED

Maseru, Lesotho (EPS) — One church leader is dead, another in custody, and a third missing in this small southern African country.

Edgar Motuba, editor of the Christian newspaper Leselinyana and chair of the Christian Council of Lesotho migrant labour commission was taken from his house by unknown persons 7 September. He was later found dead by a road near the South African border, along with two friends kidnapped with him.

Litsietsi Putsoa, a member of the CCL executive committee, was taken from his house early in the morning of 6 September. The police later confirmed that he is in their custody for questioning, but is allowed no visitors or other outside contact.

Missing is Banjamin Masilo, president of the CCL and vice-president of the Lesotho Evangelical Church. He is also a member of the opposition Basutho Congress Party. His three-year-old grandson was killed by his abductors.

A report from the Nairobi-based All Africa Press Service noted that Lesotho Prime Minister Jonathan Lebua has "repeatedly attacked the Protestant Church in the country, whose members have called for democratic elections."

In Geneva, the World Council of Churches sent a telegram to the church and the CCL referring to its "great alarm" at news about the three men, offering "appropriate assistance," and sharing "support and prayers."

A letter from J.C. Morojele, executive secretary of the Lesotho church, requested prayers for Masilo's return alive.

Editors Note: Mr. Masilo has since been reported alive and well in South Africa.

ASSEMBLY PREPARATORY COMMITTEE MEETS AT HOST SITE

VANCOUVER, CANADA (EPS) — Plans for the Sixth Assembly of the World Council of Churches moved closer to completion as the International Preparatory Committee concluded its four-day meeting on the campus of the University of British Columbia, here. It was the first time the WCC group has met with the National Canadian Coordinating Committee from Toronto and the local planning group from Vancouver, site of the 1983 event.

Progress reports from the local host committee highlighted plans for welcoming and accommodating 4,000 people, among them the delegates from the WCC's 300 member churches, advisors, accredited visitors, members of the media, and others who will assemble here in July/August 1983. The 14-member international committee, including representatives from South Africa, Norway, Indonesia, the USA and the Soviet Union, toured the university campus and were received by city officials and church leaders. They also noted with sadness the recent loss of one of their members, Bishop Samuel of Cairo, who was killed last month in the attack on Egyptian President Sadat.

Developing further the Assembly theme "Jesus Christ — the Life of the World", the committee identified four sub-themes: Life, a Gift of God; Life in the Midst of Death; Life in its Fullness; and Life in Unity. They also agreed on a four-part framework in which to organize the major issues to be put before the Assembly. These broad concerns include: new ways of witnessing in a pluralistic world; new steps toward church unity and renewal; new imperatives for justice and peace; and new insights for learning and communication. Final endorsement of issues is required from the WCC's Executive Committee when it meets in February 1982.

The winner of the WCC's International Poster Competition, based on the Assembly theme, was also announced. She is Heather Dau of Toronto whose prize-winning design is a solid black field relieved only by a small rainbow colored circle overlayed with a black cross. Dau will also share a secondary prize with Neils Wamberg of Denmark. Wamberg's poster is a black and white crayon drawing of a figure embracing a globe with the WCC's ecumenical flag marking Vancouver. Dau's second entry is a form of the cross using the words of the Assembly theme in ten languages including English, French, Russian, Spanish and Chinese.

NEW CHAIRPERSON VELLORE-LUDHIANA

Dr. Margaret Kennedy became the new chairperson of the Canadian Council of Churches' Committee on Vellore-Ludhiana. Dr. Kennedy served as a missionary of the Presbyterian Church from 1939, more recently with the Church of North India. Since retiring in 1978, she has devoted her time to mission education in Canada.

At its May meeting the Vellore-Ludhiana Committee approved publicity plans and financial statements. In 1980, Presbyterian, Baptist and United Churches contributed $39,700 towards the support of the hospitals and medical schools at Vellore in South India, and Ludhiana in North India.

CANADIAN BIBLE SOCIETY APPOINTMENT

Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society, has announced the appointment of the Rev. Dale Broadworth, Minister of the Pentecostal Church in Cardinal, Ontario, as District Secretary of the Canadian Bible Society in the Northern Ontario District. Mr. Broadworth will succeed the Rev. Ralph S. Magee who was transferred by the Canadian Bible Society to Edmonton and he will take up his work in Northern Ontario on January 1, 1982. He will be responsible for the area between Quebec and Manitoba and from Sundridge to Moosonee.

Born in Belleville, Ontario thirty-two years ago, he studied accounting before entering Eastern Pentecostal College, Peterborough, Ontario, in 1972. He was Ordained a Minister of The Pentecostal Assemblies of Canada in Montreal in 1977. His first pastoral charge was in Montreal and for the past three years he has been Minister in Cardinal.

"FIRST WOMEN" HONOURED AT G.A. BREAKFAST

The women's breakfast at the General Assemblies — UPCUSA* and PCUS† — in Houston last May will be remembered as one of several occasions during that week when the ministries of women were affirmed and celebrated. Nearly 500 women and men attended the breakfast celebration which featured brief addresses by several "first women":

- Margaret Towner — first woman ordained to the ministry of the Word, UPCUSA;
- Thelma C. D. Adair — first black woman moderator of the General Assembly, UPCUSA;
- Sara B. Moseley — first woman moderator of the General Assembly, PCUS.

Two others were honored in absentia: the Rev. Rachel Henderlite, first woman ordained to the ministry of the Word, PCUS, and Ruling Elder Lois Stair, first woman moderator of the General Assembly, UPCUSA.

The Rev. Katie Cannon, first black woman ordained to the ministry of the Word, UPCUSA, gave the keynote address. Using the theme, "Called by Grace to a Life of Love", she reflected on a biblical incident recorded in 2 Kings 7.

—A CONCERN Report

CONVERSION TO ISLAM BY INDIAN HINDUS INCREASES

Meenakshipuram, (Tamil Nadu), India (EPS) — There were at one time several instances of mass conversions to Christianity. The converts, for the most part, came from the ranks of low-caste Hindus. They used to be known as "untouchables"; today they are called 'Harijans' — "people of God" — a term popularised by Mahatma Gandhi.

Not many Harijans are converted to Christianity these days, but considerable numbers are embracing Islam. They make no secret of the fact that they leave the Hindu fold in order to escape the many social discriminations to which they are still subjected.

How does the Indian church react to all this? The situation is embarrassing for the church; a number of new converts have said to reporters that they prefer Islam to Christianity because discrimination on the basis of caste considerations is as prevalent among Christians as among Hindus.

T.K. Thomas, World Council of Churches publications editor.

wms highlights

Alberta Semi-Annual Synodical

The semi-annual meeting of the Alberta Synodical of the WMS (W.D.) was held in Westmount Church in Edmonton on October 17th.

The opening worship service was given by Mrs. Ruth Richards with scripture reading from Philippians, a poem, and prayer. The Hymn, "Morning Has Broken" was appropriately chosen.

The meeting was chaired by the President, Mrs. Alberta McCallum, who extended a warm welcome to the 29 members attending. Reports were presented by Treasurer, Miss Mollie Harback and by the presidents of the three Presbyterials, Calgary-Macleod, Edmonton-Peace River, and Red Deer.

Mrs. Ruth Richards reported on Camp Kannawin. The new building was officially dedicated on July 1st, 1981 with an approximate attendance of 400. Nearly 400 campers used the facilities of the camp during the summer of 1981. It was noted that the Women's Camp will be held in September 1982, instead of the usual month of June.

Mrs. Margaret Wallace reported on the Resource Library and a fine book display was set up in the lunch room. The morning session ended with prayer by Mrs. Margaret Daniels.

The afternoon session opened with prayer by Miss C. Thomson of Edmonton-Peace River Presbyterial. Miss Lois Snider, Area Educational Consultant, reported on the Congregational Life Conference of Synod in Edmonton where 130 youths attended as well as two youth workers from United States.

The response on the proposal for a van to be used in the Peace River area was well received, and a report on this proposal will be sent to Council.

An interesting and humorous skit was enacted by five members pointing out the pros and cons of change of name of the WMS. Following this, a workshop was held under the leadership of Miss Snider, whereby the different groups gave their views on the subject.

The meeting closed with prayer by the President, Mrs. Alberta McCallum.

Edmonton-Peace River 75th Anniversary Rally

To celebrate their 75th anniversary, Edmonton-Peace River Presbyterial held a rally at First Church, Edmonton on September 12th. The theme was *Celebration and Thanksgiving*. Mrs. Norma Proudfoot presided, opening with prayer. She read from the September 9, 1906 minutes which stated that nine local groups formed the Edmonton Presbyterial that month.

"Turning Points in the History of the Presbyterian Church in Canada" was presented by local groups. A bountiful luncheon was served by the Co-ordinating Council of First Church. Miss Lois Snider, Area Educational Consultant, led the singing with Mrs. Dorothy Cook as pianist.

The Rev. Donna Riseborough of Knox Church, Wanham, Alberta was guest speaker, her subject the "Role of Women in the Church".

Miss Lois Snider showed snapshots and told of her work in the Edmonton-Peace River area. One special guest was Miss Isabel Taylor, former missionary to Taiwan. Mrs. Anne Rude presented her with a corsage and gave an outline of Miss Taylor's very active life in the past. Two former active WMS members, Mrs. Hope and Mrs. Mitchell (now in her nineties), were also presented with corsages.

Mrs. Margaret Bigelow closed with prayer. For tea-time a beautiful birthday cake was cut and served with ice-cream.

"Missionary Sunday", Knox, Goderich, Ontario

The service at Knox Church in Goderich on Sunday, September 20 was slightly different in that emphasis was on a "Missionary Sunday" arranged by the WMS groups of the church, namely the "Arthur Circle" and the "Afternoon Auxiliary (W.D.)" with the co-operation of the minister, the Rev. G. Lockhart Royal, and the Director of Praise, Lorne Dotterer. Members of said groups and the ladies choir took part.

Guest minister was the Rev. Ted Ellis, a missionary on furlough from Taiwan. Mr. Ellis acquainted all with living conditions, religious conditions and a general understanding of the Christian challenge that lies before the missionary in that field of service, and gave a challenge to all — "Are we stumbling along or does the message from Romans 1:16 'The Power of God' pertain to us?"

After the service, many people gathered in the church hall to meet Mr. Ellis, his wife and children, and visit with friends while they enjoyed light refreshments.

Glengarry Presbyterial holds Fall Rally

Mrs. W. R. MacEwen, President of Glengarry Presbyterial WMS, presided over the Fall Rally held in St. John's Church, Cornwall, Ont.

The highlight of the morning session was a Panel Discussion on the topic *Mission is on your Doorstep.* Miss Margaret Boyd, Area Educational Consultant, conducted the Panel. Other members participating were Mrs. Kerry McIntyre, Moose Creek, Mrs. Gordon Fresque, Dunvegan, and Mrs. Jennifer Adams, Cornwall. The main consensus of the panel was that if we wish to arouse more interest in the Women's Missionary Society and thus increase our membership, we must strive to improve our image in our own congregations.

The guest speaker at the afternoon session was Mr. Craig Munro, Administrator of Maxville Manor. He told about the many problems faced by our aging citizens, and how the staff at homes for the aged attempt to deal with these difficulties.

Miss Margaret Boyd presented the Study material for the year 1982.

Westminster Fall Rally

The Fall Rally of Westminster Presbyterial was held in St. John's Church, White Rock, B.C. on September 30, 1981, the theme being *All in Our Family.* There was an attendance of 79.

Mrs. A. Murray, president, called the meeting to order and introduced the Rev. R. Robertson of St. John's Church who conducted the worship service. The subject of his address was "The Universality of the Writings of St. Luke".

Miss Ivy Howard, Area Educational Consultant introduced the Mission Study for 1981-82, using the film "All in Our Family." Miss Howard spoke about "Cultural Pluralism" within our Church, in worship and in the sacraments. She also reviewed the children's and teenage studies books.

Lunch was served by the ladies of St. John's Church, after which Miss Howard conducted a lively sing-song.

The literature table was presided over by Mrs. L. Litster, Mrs. K. C. Doka and Mrs. Margaret Robertson.

During the afternoon the reports of the Valley Groups, co-ordinated by Mrs. I. Llewellyn of Calvin Church, Abbotsford were presented in dialogue and visual form. The Rally was closed with prayer by Mrs. Alice Murray.

Saskatchewan Synodical

Saskatchewan Synodical Semi-Annual Meeting was held at Parkview Church in Saskatoon on October 17, 1981 with the theme "Our Faith — Study God's Word". Mary Findlay, president, greeted those attending and chaired the meeting.

Barbara Woodruff was in charge of the workshop on "Creative Bible Study". She advised the group to be selective. The purpose of the study determines the choice of method. Other factors to take into account are the age and interests of the learners.

After a delicious noon meal, Creola Simpson led in singing songs that relate to the Mission Study for 1981-82 "Neighbours or Strangers". The contents of the package were introduced by Creola Simpson and Barbara Woodruff and the film "All in our Family" was shown.

During the business part of the meeting Margaret Gillies presented the treasurer's report in the absence of Pat Kern. Mary Rutherford gave her report as representative to the Synod Mission Committee. All present were asked to encourage others to attend the '82 Echo Valley Conference, Fort QuAppelle, Saskatchewan on June 18, 19 and 20th.

Kathy Loewen of Melfort led the closing worship and all united in the final hymn, "To God be the Glory".

Thankoffering meeting, Cornwall, Ontario

The Evening Auxiliary of the WMS of St. John's Church held a Thankoffering Meeting at the church recently.

The meeting began with a delicious Pot Luck Supper served in Caldwell Hall, with members of the Afternoon Auxiliary and other interested friends participating. Honoured guests were Miss Sandra Estabrooke, Director of Christian Community House, Ottawa, and Miss Margaret Boyd, Area Educational Consultant, also of Ottawa.

After a most enjoyable meal a Thanksgiving Worship Service was led by Mrs. Maizie Shaver, Mrs. Ruby Robertson and Mrs. Teena Devries. A brief business period followed.

Miss Sandra Estabrooke gave a most interesting and inspiring talk, telling what it means to live in Christian Community and to help, through counselling and in other ways, those in need of assistance. Miss Boyd then showed slides depicting the Mission Work being carried out in various areas of Canada by our Church. Mrs. Inez Bacon thanked both speakers. The meeting concluded with a hymn, and prayer by the President.

100th Anniversary
Elizabeth Lyle Auxiliary

Central Church, Hamilton, Ontario was the scene of the 100th anniversary of the Elizabeth Lyle Auxiliary of the WMS on Sun. November 8, 1981.

The group was formed by the wife of the minister of Central in 1881, the Rev. Samuel Lyle. One of their faithful workers, Miss Helen Bell became a missionary to India in 1884.

Part of the morning service was devoted to the anniversary observance with a coffee party and reception following.

Brandon Fall Rally

The Annual Fall Rally of Brandon WMS Presbyterial was held in St. Andrews Church Brandon, Manitoba on October 23. Opening devotions were taken by members of First Church, Brandon with scripture from Isaiah 7. The theme was *We are Commissioned*. President Mrs. E. Irving welcomed everyone and constituted the meeting.

Reports of Council and Summer WMS camp were given by Mrs. Fraser and Mrs. Ruddell. Mrs. J. Thomas of Portage led the singing with Mrs. English of Brandon at the piano, after a delicious meal was served by the ladies of St. Andrews.

Five members dramatized *A Difference in Their Lives* by Louise Reith in the October Glad Tidings.

Miss Lorna Cameron, the new Area Educational Consultant was guest speaker and conducted a lively workshop on "As Christians, what are we called upon to do?" Time was given for Book browse.

The Rev. Linda Berdan, minister of Carberry-Wellwood closed the meeting with prayer.

Montreal Fall Presbyterial

Men took a very active part in the Montreal Fall Presbyterial on Sept. 26, which was attended by 125 people at suburban Westminster Church, Pierrefonds. Following welcome by Mrs. Drusie Bryan, and coffee, devotions were led by the Rev. Paul Scott who used the theme of *Agape Love.*

The possibility of a Presbyterial retreat was considered and the opening of the first Girls Brigade Co. in our Presbyterial was announced. Mrs. Evelyn Frazer spoke about "Mission around the World", mentioning the difficulties under which our missionaries work but also stressing the rewards.

Marian Kift spoke of the misconceptions that people have about disabled persons, most of which are based on ignorance. She told of her work with Jean Vanier in France where she spent a year working with the mentally handicapped. "Disabled people," she said, "should work at paying jobs, and have access to varied recreations."

Mary Whale, retired BWM staff person, spoke in the afternoon on the challenges facing Mission work in 1981.

Soloist, Mr. Chico Wallis sang "Let there be peace on earth"; and the offering was given to the Supply Fund. A skit, "Who, Me?" by the ladies of Westminster Church was a great success. The host Church provided luncheon at which male waiters were in evidence. After the singing of the closing hymn "In Christ there is no East or West", the guests had tea and cake.

London Presbyterial

Approximately 85 people attended the Fall Information Session held at St. John's Church, Rodney on October 19th. The ladies of the host church served desserts with tea or coffee to start the evening.

President, Mrs. J. Coventry opened the meeting. Mrs. Vera Mitchell was in charge of the worship. Miss May Nutt, Executive Secretary of the WMS (W.D.) introduced the new Area Educational Consultant, the Rev. Linda Brown. Everyone is certainly looking forward to working with Linda in the London area after November 1st. Entertainment was provided by the singing of the members of the C.G.I.T. of West Lorne.

Mrs. M. Weldon then introduced the Rev. Fairlie Ritchie who along with Mrs. Margaret Ford and Mrs. N. McMillan introduced the new adult study. Mrs. Mary Nisbet thanked everyone who took part in making the evening so successful.

Sudbury Fall Rally of Presbyterian Women

On Oct. 17th about 20 women met in Knox Church, Sudbury. After registration by Mrs. Elma MacKay and coffee enjoyed cabaret-style, the morning devotions took place. The hymn "Morning has broken" was sung, after which Lexi Munn and Donnie Saunders read the scripture, Acts 16:22-32. Marj. Edgar gave the sermonette and Mae McRae the prayer. With Dorothy Taylor as accompanist, Mae then sang "How Great Thou Art".

With the film "Inner City", Anja Oostenbrink, Area Educational Consultant, challenged the group with questions regarding their reactions to the problem of contacting those who did not worship in God's house.

The Dorothy Douglas and Florence Graham groups served soup and tea to supplement the box-lunches of those attending. It was a pleasure to have three Soo ladies — Area Secretary, Jean Wilson, Peggy Clark and Doris McDonald.

The afternoon devotional was presented by Leah Stewart, Betty Napier and Ann Tilly after the hymn "To God be the Glory" was sung. Two lovely solos were sung by Ann Depencier who accompanied herself on the guitar. Win Roseborough dedicated the offering.

Anja proceeded with the afternoon workshop which studied some of Christ's interactions with people. She led in a new song "Spirit of God", after which buzz sessions were based on the Road to Emmaus.

After all singing "Let there be peace on earth", Anja gave the closing prayer. She was thanked by Win Roseborough. The offering was designated to *Corn for the Horn*, a food assistance program in Somalia (through Presbyterian World Service).

WEEK OF PRAYER FOR CHRISTIAN UNITY

Christians all around the world will be celebrating the Week of Prayer for Christian Unity from the 17th to the 23rd of January, 1982. This Week of Prayer has been observed annually since 1908. The Vatican Secretariat for Unity and the Faith and Order Commission of the World Council of Churches, jointly promote the Week of Prayer.

The theme for the 1982 observance is "At Home in the Family of God". An ecumenical group of church leaders in Africa developed the theme study. The bilingual booklet and poster were produced in Canada by a joint committee of the Canadian Council of Churches and the Canadian Conference of Catholic Bishops.

1982 will be an important year in the movement for Christian unity in Canada. The major churches in Canada have formed an Inter-Church Committee.

"We affirm that unity in Jesus Christ is given to us by the Holy Spirit. To provide better opportunities in the churches for fellowship and renewal, consultation and dialogue, joint action in mission, and in our quest to understand and express more visibly our unity in Jesus Christ, we propose (the formation of) the Inter-Church Committee".

For more information, contact:
Dr. W. Donald Anderson
General Secretary
The Canadian Council of Churches
40 St. Clair Avenue East
Toronto M4T 1M9
Tel. (416) 921-4152

Centre d'Oecuménisme
2065 rue Sherbrooke ouest
Montréal, Québec
H3H 1G6

Tel: (514) 937-9176

THIS IS *NOT* A MISTAKE —

WE ARE ASKING NOW FOR GOOD COLOUR SLIDES FOR THE 1983 PRESBYTERIAN CHURCH CALENDAR

The theme is: **"JESUS CHRIST — THE LIFE OF THE WORLD"**

The possibilities for photographs depicting the "LIFE" theme are endless. Here are a few suggestions: the birth of life, new life in spring, resurrection life, the bread of life, the living water, life as a gift from God, fullness of life, life in the midst of death, life offered to God in worship, the treasure of life, everyday life of people around the world, God's creation of all forms of life. You can think of many more. Be creative! Start clicking! And, above all, send your slides to us!

PLEASE SEND ONLY ORIGINAL HORIZONTAL COLOUR SLIDES (ektachrome preferred) HAVING GOOD TECHNICAL QUALITY, COMPOSITION AND IMPACT.

PLEASE DO NOT SEND colour prints, negatives, pictures of pictures or vertical slides.

YOU RECEIVE $50.00 FOR EACH PHOTO WE USE.

Include a brief description of each slide, and how you think it fits the theme, along with a self-addressed envelope, and send them to

The Calendar Committee
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

DEADLINE: APRIL 1, 1982. ACT NOW.

We will return all slides to you.

In Remembrance

Mrs. Helen Hoy
Avonton, Ont.

Mrs. Ethel McDonald
Bear Creek, Ont.

Miss Nan Dungavell
Mrs. May Harrington
Mrs. Netta Corman
Mrs. Helen Younger
Central, Brantford, Ont.

Mrs. Lorraine Angles
Strathcona, Burlington, Ont.

Mrs. Jean Pemberton
St. Andrew's, Burks Falls, Ont.

Mrs. A. Earl Toombs
Campbellford, Ont.

Mrs. Fred (Ruth) Clackett
First, Chatham, Ont.

Mrs. Ida Mae Scholfield
Dunnville, Ont.

Mrs. W. (Alma) MacDonald
Eden Mills, Ont.

Mrs. Jeannie Smith
Knox, Goderich, Ont.

Miss Norma Preslar
St. John, Hamilton, Ont.

Mrs. Mabel Munn
Carmel, Hensall, Ont.

Miss Florence E. Quinn
New St. James, London, Ont.

Mrs. Mary Peffers
Mrs. Alice Stobie
St. Andrew's, Nanaimo, B. C.

Mrs. Helen Graham Buckman
Mrs. Ruth Troup,
Knox, Ottawa, Ont.

Mrs. Vera Johnston
St. Andrew's, Streetsville, Ont.

Mrs. Samuel (Mima) McCullough
Cooke's, Toronto, Ont.

Mrs. James Wilson
Mrs. Roy Hall
St. Andrew's, Tweed, Ont.

Mrs. Stuart (Marie) Crozier
Knox, Westport, Ont.

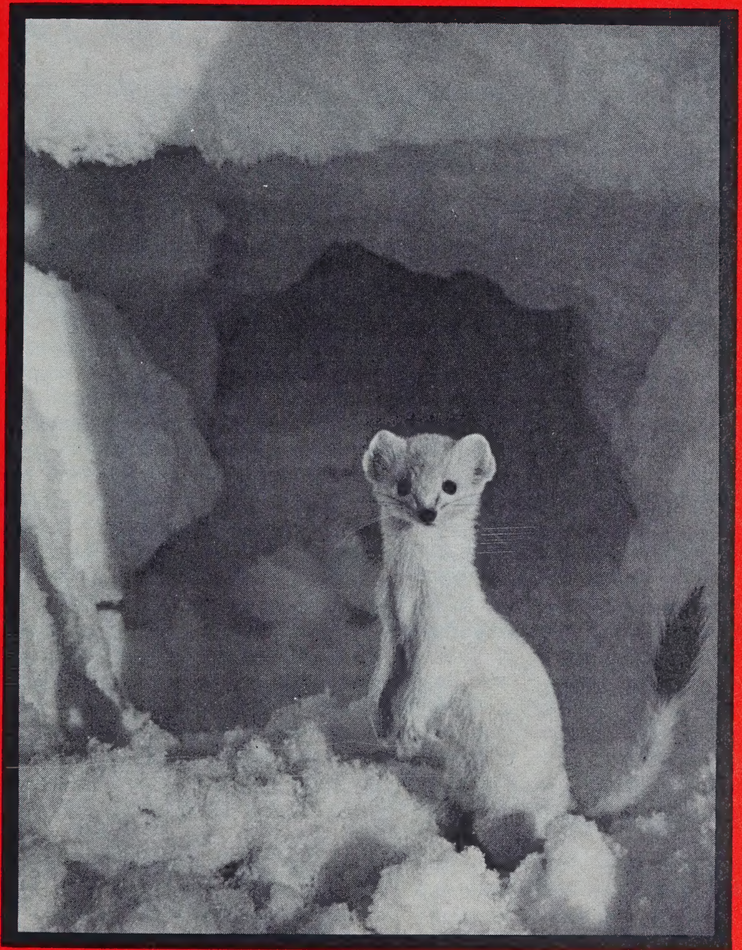
Miss Olive Grant
Willowdale, Ont.

Mrs. Stewart (Grace) Smith
St. Andrew's, Wyoming, Ont.

Three Gifts

While bells are ringing midnight-clear
Three gifts I ask for this New Year:
Faith is the pilgrim staff I crave
To keep me strong, to keep me brave.
Hope is the candle's pinpoint star
To lead me on the path afar.
Love is the mantle I would wear—
Heart-warming garments lined with prayer.
Father God, with these priceless three
Enrich the days Thou sendest me!

Marie Barton



FEBRUARY 1982

GLAD TIDINGS

FEATURES

3 February Editorial
4 Introducing: Mission Study 1982-83
"Peoples of the Pacific Islands"
7 Autumn Convocation at Ewart College
8 Worship Service "To Touch a Life" by Isabella Hunter
9 Measureless Love—a poem by L. June Stevenson
14 In Memoriam—Olive Grant
—Netta Corman
16 The Eyes of Children by Mrs. Alice Goodall
18 WMS Estimates for 1982

REGULAR COLUMNS

10 Dear Friends
20 Books
21 Films/Resources
22 News
25 WMS Highlights
30 CRAFTS For the Young at Heart
31 In Remembrance
32 Officers and Executive Members

PHOTO CREDIT: Cover - Information Canada

GLAD TIDINGS
FEBRUARY 1982
VOLUME 58 NUMBER 2

L. JUNE STEVENSON
EDITOR

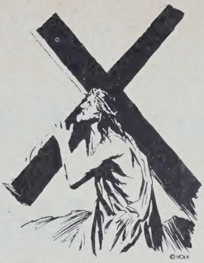
ISABELLE MURRAY
CIRCULATION

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

February

. . . love freely given



When I was a child the concept of love seemed so simple. Love was a warm feeling, a feeling of being cared for, of belonging, of *being someone special* to certain people. It was something I never questioned because it was there, for me.

Looking back, I realize that I understood what love was because it was *given* to me, by other people.

As I grew older I saw more visible signs of love, not just presents on special occasions, but the acts of family and friends: mother patiently mending my long woollen stockings on a cold winter's night; a neighbour doing my nails for my first formal dance.

Again, I could appreciate the significance of these acts; they were done for me because the person who did them cared about me.

Gradually too, I became aware of the ways my family reached out in love to others: my father delivering gift boxes at Christmas, my parents making hot coffee and sandwiches and going out on a stormy night to feed men on a picket line; so many other acts of caring and kindness.

I began to see that love, truly expressed, was love, truly experienced for it brought happiness to the giver as well as the one who received.

As a young person I too could give love. I could share my treasured belongings with friends; I could save my nickels and dimes and buy gifts; I could make mother a cup of tea when she wasn't feeling well.

Love became *giving*, not just taking.

It was so easy then. But I grew up and took on the many responsibilities of an adult and somehow, sometimes love becomes a burden of responsibility. Often I am angry and frustrated by the *busy-ness* that love seems to demand. I wonder if my mother ever shed silent tears as she sewed the hem on my new party dress into the late night hours, or whether my father ever resented fixing my bicycle chain over and over again.

I know how I often feel. There are times when what I perceive to be the demands of love seem like impossible burdens. Then I remember that I am loved with a love far beyond my comprehension. Love is given to me first, not for the acts I perform but just because *I am*. Because of that love, I am able to share with others.

When our burdens become too heavy we need to turn to the source of love and find renewed strength. We need to remember too that love need never be an impossible burden. The awesome weight of the cross turned out ot be the most beautiful act of love because Christ's life was freely given for us.

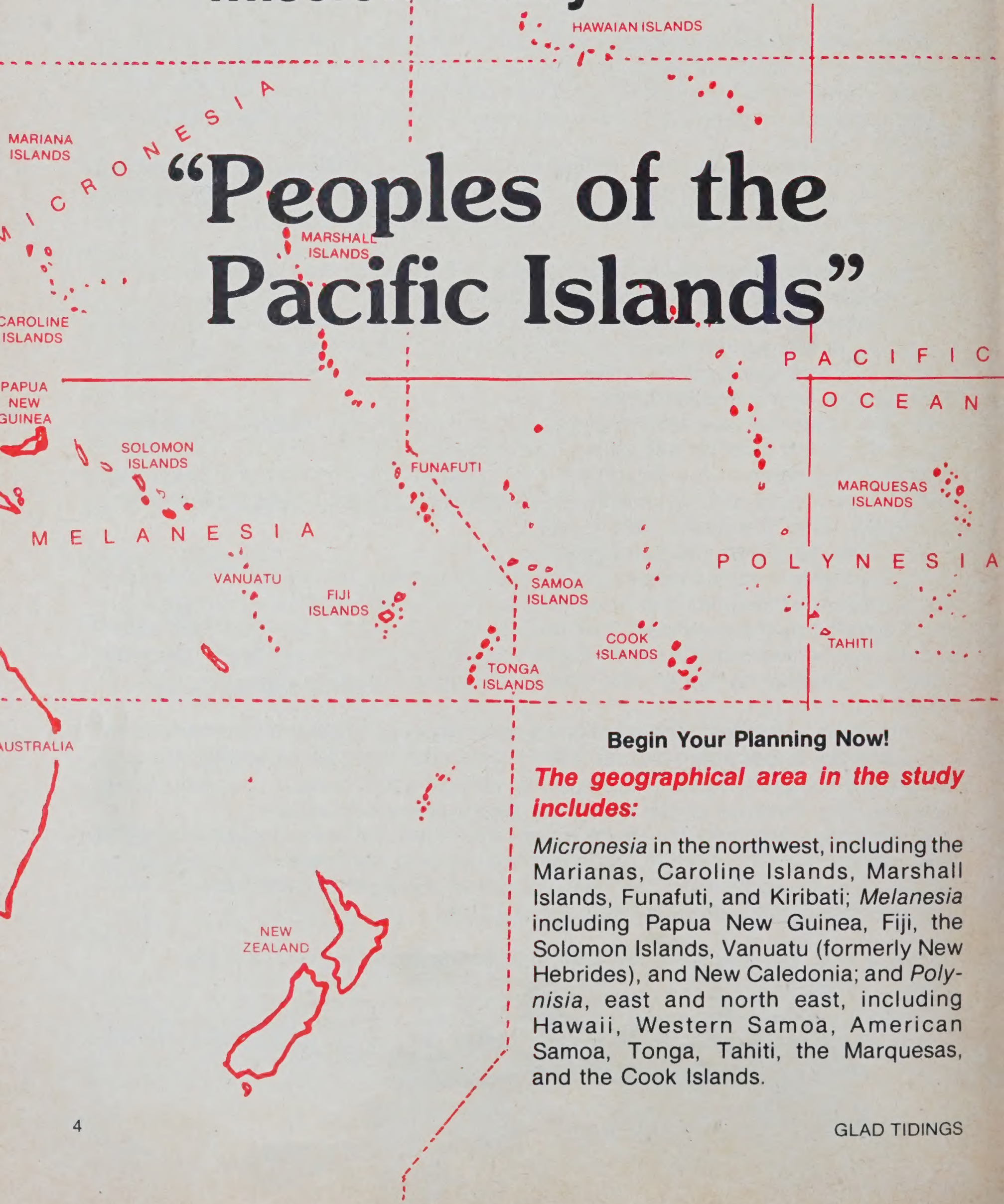
Herein is love, not that we loved God, but that he loved us, and sent his Son...1 John 4:10

L. June Stevenson

INTRODUCING:

Mission Study 1982-83

“Peoples of the Pacific Islands”


HAWAIAN ISLANDS
MICRONESIA
MARIANA ISLANDS
MARSHALL ISLANDS
CAROLINE ISLANDS
PAPUA NEW GUINEA
SOLOMON ISLANDS
MELANESIA
VANUATU
FIJI ISLANDS
FUNAFUTI
SAMOA ISLANDS
TONGA ISLANDS
COOK ISLANDS
PACIFIC OCEAN
MARQUESAS ISLANDS
POLYNESIA
TAHITI
AUSTRALIA
NEW ZEALAND

Begin Your Planning Now!

The geographical area in the study includes:

Micronesia in the northwest, including the Marianas, Caroline Islands, Marshall Islands, Funafuti, and Kiribati; *Melanesia* including Papua New Guinea, Fiji, the Solomon Islands, Vanuatu (formerly New Hebrides), and New Caledonia; and *Polynisia*, east and north east, including Hawaii, Western Samoa, American Samoa, Tonga, Tahiti, the Marquesas, and the Cook Islands.

IMPORTANT FACTS TO KNOW

THE PACIFIC CONFERENCE OF CHURCHES (PCC)

The Pacific Conference of Churches is a fellowship of twenty-one churches or national councils of churches embracing nearly all Pacific Islanders in Polynesia, the Christians of Fiji, Vanuatu, New Caledonia, Solomon Islands, many Christians in Micronesia, including the Trust Territory of the Pacific Islands, and enjoying fraternal relations with Christian communities in Papua New Guinea. It is constituted as an organ of co-operation among the churches of the region within the framework of the wider ecumenical movement. Through its Church and Society Programme the Pacific Conference of Churches has entered decisively into issues of justice, peace and human development affecting the peoples of Melanesia, Micronesia and Polynesia. It has done so in the belief that Christian values must be totally relevant to the whole person individually and in society, and to contemporary issues of justice and peace in the Pacific region.

Today—

The Presbyterian Church in Canada has a missionary in Papua New Guinea (Margaret Stewart).

Presbyterian Church History in the Pacific Islands:

Did you know that from 1848 to 1872 some 25 missionaries from our Church went to the Pacific Islands? And, that in 1911 the Canadian Church turned over the mission there to the Presbyterian Church of Victoria, Australia?

Search out information on names like John Geddie, J.W. Matheson, H.A. Robertson and the Gordons.

Some Vital Issues:

—Nuclear testing
—Radioactive Waste disposal
—Military presence of major world powers
—Struggle for independence from colonial and neocolonial domination
—Dominant control of transnational corporations
—Tourism

RECENT PACIFIC NEWS

UNITED CHURCH OF CANADA HOSTS PACIFIC SPOKESWOMEN

Last fall two prominent women from the Pacific/Rim* visited the three western Canadian provinces at the invitation of the United Church of Canada.

Lina Volkus is Vice-President of the United Church in Papua New Guinea and

Solomon Islands Women's Fellowship, and a member of the Executive Committee of the Melanesian Council of Churches.

As a Christian, a mother and a Pacific islander, Mrs. Volkus is deeply committed to a nuclear free Pacific. Volkus sees her people being used as guinea pigs in the cause of nuclear weapon development.

While in Canada she challenged Saskatchewan to shut down the uranium industry. She is certain that Saskatchewan uranium is being routed through France to French Polynesia where weapon testing is carried out.

Aiko Carter of Japan who accompanied Mrs. Volkus spoke of the continuing effects of bombs dropped on Hiroshima and Nagasaki during the Second World War. Weapon testing since the war has made natives of the Pacific Islands "victims already of the Third World War" according to Mrs. Volkus. Both women expressed fears for future generations of Pacific Rim citizens.

In a study paper presented to the United Church, Mrs. Volkus highlighted the issues in the Pacific Islands today: "The Pacific Islands have been used by the U.S., France and Great Britain for nuclear weapon testing as an extension of colonialism... Native lands have been confiscated, irradiated and in some cases, islands vaporised. Marine and soil life have been poisoned. Island culture, economy, language,... every fabric of life all militarized and topped with a legacy of cancer for present and future generations".

As well as weapon testing, the Pacific region is used as a dumping ground for highly radioactive wastes without "meaningful consultation with the little people of the Pacific".

Mrs. Volkus also mentioned the French colonial presence in New Caledonia; the U.S. retention of major islands in the Marshalls for a missile range; the threat of Japanese militarisation in the wake of its rise as an economic imperial giant; and the impact of tourism on the area.

Canadians as a developed country are challenged to confront the issues in the Pacific Islands in terms of stewardship, justice and peacemaking, both in the Pacific and in the world.

*** The Pacific Rim includes all countries along the Pacific Coastline.**

ASIA PACIFIC REGIONAL MEETING

The World Council of Churches Commission of the Churches on International Affairs held an Asia/Pacific Regional Meeting in Manila on Sept. 28-Oct. 3 last year. It was the first time a W.C.C. meeting focused on the issues of the South Pacific. Out of 28 participants, ten were Pacific islanders and most of the others were from Christian Conference of Asia constituencies. This meeting was really an opportunity to "discover our neighbors," as one Asian said. The Islanders' lively mood of independence, their new political vision and their search for a new model of society were stimulating for the other Asians. At the same time, the national corporations, and the nuclear powers, were seriously examined. A focus of the meeting was the new model of development which is based on the "Pacific soul," that is, *wantok*.

"Wantok" means the mutual support and communal life of the family and neighborhood which has been nurtured in the village life of the islanders for many centuries.

The above information will help you begin now to collect articles, pictures, etc. for next year's Study.

AUTUMN CONVOCATION AT EWART COLLEGE

The Ewart College Autumn Convocation was held at the college on Sunday afternoon, November 8, 1981. Worship was conducted by Reverend Donald Collier, Convener of the Public Relations Committee of the Board of Ewart College and minister of St. Paul's Church, Hamilton. Under the direction of Mrs. Carol Kessler, B.F.A., the college choir provided special music.

Scholarships were presented by the principal, Dr. Margaret Webster. At the conclusion of the formal presentations, a buffet supper for everyone was held in the lounge.

The following scholarships were awarded:

General Proficiency Scholarships (Graduate)
Clara Cavanaugh Memorial—Marlene Burdett

General Proficiency Scholarships (Undergraduate)
The Emily and Francis Dickson Memorial—Kim Calvert
St. Andrew's Fort Erie Women's Association Scholarship—Leigh McDonald
The Ailsa Craig Scholarship—Donna Williams
The Florence Gray Scholarship—Tori Bennet
The Leonie Pirch Award—Janet Robbins
The Thomas H. Jebb Scholarship—Florence Foerster

Academic Scholarships were also awarded for achievement in specific subject areas:
The William R. and Ada Major Scholarship—Marlene Burdett
The Reverend E. L. Garvin Scholarship—Marlene Burdett
The John Stenhouse Memorial—Cheryl Cooper
The Knox Church, Guelph, Scholarship—Dorothy Herbert
The Evelyn B. and Donald B. Cram Scholarship—Carol Loudon
The Isabel Ross Memorial—Marlene Burdett
The Gwendolyn Langford Memorial—Donna Williams
The Lillian Mary Matthews Scholarship—Tori Bennet

Nine students received a subscription to the magazine JED Share through the Jennie and Bell Hossack Memorial Scholarship for work done in First Year Field Education.

A special Canadian Bible Society Award for excellence in the reading of Scripture was given to Kim Calvert.

The Autumn Convocation is a recognition of work completed in 1980-81. ●

A WORSHIP SERVICE

"To Touch A Life"

by Isabella Hunter

CALL TO WORSHIP: Eternal God, whom to know is life eternal and whom to serve is fullness of joy, help us to know You with our minds, to love You with our hearts, to serve You with our lives, through Jesus Christ our Lord. Amen.

SCRIPTURE: John 15:1-5, 11

It was in a secular setting that a leader in the sports world said to an audience of students, "touch the past, you touch a rock; touch the present you touch a rose, touch the future, you touch a life".

The thought seemed to tie in with some reading I was doing on church school material. The articles went back in time to the people who had laid the foundations of the church in Canada and of the church's outreach to fill the needs in the pioneer periods of our country's history and the call from lands across the seas. Among those people were men such as Andrew Grant, James Robertson, John Geddie and women like Elizabeth Mitchell and Helen Bone, two nurses who went to Atlin, B.C. I thought of others closer to our time—John Buchanan, John Wilkie, Margaret O'Hara and Bertha Robson. All these, and many others were the stalwarts of the church's early efforts and they laid a firm foundation, a rock on which the church built in succeeding years.

Today it is our privilege to touch the roses. Perhaps the men wouldn't like to be so designated, but men and women help to spread the fragrance of the gospel as the church reaches out to fields at home and overseas. You know the workers as well as I—in the city congregations, in special ministries in town and country, and in frontier areas. You are familiar with the educationalists, the doctors and nurses, the preachers who have gone overseas.

In recent weeks I met two workers from India. The first was Miss Sushila Patras, the director of the Graduate School of Nursing in Indore, who is taking post graduate studies at McMaster University in Hamilton. The other person I met was Clement David, who has been associated with the Christian Communications Centre in Jubbulpore for 18 years. Clement has come to study in his field at Ryerson Polytechnical Institute. It was thrilling to hear of the work the centre has been doing in the field of audio-visual productions. Programmes are beamed across a large area and, in response, there is an extensive correspondence. Of the many letters received a remarkable number come from non-Christians. So the fragrance of the present is wafted across barriers and who can tell to what lengths it will spread.

The future is the lives touched by such services as the Communications Centre in India, by the ministrations of medical staff, by the witness of teachers, by the outreach of the church to new fields of service at home and overseas.

"When someone bumps into you does the love of the Lord spill over?" So read the caption under the cartoon in the October "Growing Views". Our contact with other lives must not be accidental if we want it to bear fruit. We must make a conscious effort to touch a life by being radiant through our relationship with Jesus. He is the rock of the past, the rose of the present and the life of the future who will so shape our lives that we may be His ambassadors wherever and however He calls us to serve.

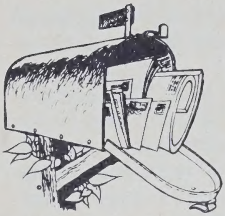
PRAYER— "Take our lives and let them be consecrated Lord to Thee;. . . Take our love, our Lord, we pour at Thy feet its treasure store; Take ourselves and we will be ever, only, all for Thee", through Jesus Christ, Thy Son our Saviour, Amen.

(used at Council Executive meeting, October 26, 1981)

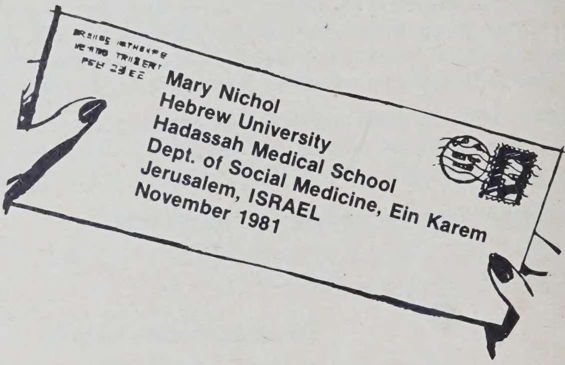
Measureless Love

Lord, don't you know I love you?
I have been busy all day.
I tended to the needs of my family.
I fed the birds in the garden.
I shovelled my neighbour's walk.
I baked for the bazaar table and
made mittens for cold hands.
I sent a cheque to a needy cause.
I consoled a bereaved friend.
I found a home for a stray dog.
I let an older person go first in
the grocery check-out.
I wrote a letter defending the rights
of a minority group.
I phoned the police for an accident
on the street.
I visited a shut-in.
Lord, do you hear me? I'm tired, broke, grumpy and
my feet hurt!
My child, don't you know I love you?
I gave my life for you.

L. June Stevenson.



Dear friends,



Mary Nichol
Hebrew University
Hadassah Medical School
Dept. of Social Medicine, Ein Karem
Jerusalem, ISRAEL
November 1981

Since writing the last Christmas letter, life has been as busy as usual. In our Nurse Campus we have had strikes common to all the campuses in Nepal. During the past 2½ years we have lost 7 months due to strikes but now things are becoming more stable and the students seem happy and ready to settle down for work. Our problem is that in the University all students have to be in the Union and this keeps them stirred up. However, during the year we had a chance to take them on retreats and the results have been most encouraging.

This year I have been teaching English, of all things, as that is where help was needed most of all. I have spent two hours each day downtown in Kathmandu on a committee which is making a new syllabus for all the students who are taking medical subjects. It has been most interesting and informative.

During the first part of the year I had several visitors from Canada—great joy for me. In March, tragedy struck my life as my darling little Tina, after being sick only 19 hours died very suddenly. I was heart broken and still miss her most terribly. She had just walked off with 3 prizes in the dog show in November.

My furlough came due so Mission Board gave me study leave. I was accepted in Jerusalem—thus the address at top of this letter. I handed over the work of the Nurse Campus to a Nepali colleague. She will have a USA nurse for a counterpart.

Tara, my remaining dog came with me. She knew I was packing and followed me everywhere. She didn't seem to mind the flight. She isn't eating properly here (always had buffalo meat; cheapest here is chicken). I am looking forward to having both turkey and chicken here (nothing else one can afford to buy).

Within a few days of arrival I managed, with difficulty, to find an apartment—very nice and by standards here is cheap. It is 4 floors down from street level (built on side of a hill). By going down one floor I can take Tara out for a walk.

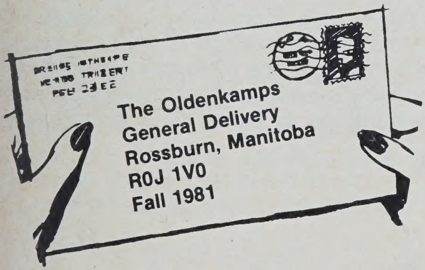
One of the great joys here is having lights on all the time (Kathmandu only every 2nd night). Here, everything is available in supermarket but labelled in Hebrew). I searched for days for baking powder. Am amazed at some prices. Tried to buy coat hangers but when I found they were more than a dollar each, I decided I could do without. Seems strange at bus station to see buses labelled for places like Jericho, Hebron, Tiberias, Bethlehem, etc.

Our class is most interesting—26 people (14 doctors, 5 nurses, 2 dentists, etc.) from some 20 countries... truly an international course. The veterinarian in our class has invited me to a fiesta at an Arab home to-morrow where she assures me there will be English speaking people. No buses run on Saturday (the Sabbath) so she will pick me up. I am 13 years older than the second oldest student though there are 2 others who have grey hair!! Please pray for me this year as it is going to be difficult going. Please continue to pray for the work in Nepal also.

PLEASE REMEMBER—above address for one year ONLY. Hope to be home for a short time before next Christmas (i.e. Christmas 1982)!!

Blessings to all of you (as they say here, SHALOM).

Mary Nichol



It is hard to believe that we have been here, with the people of Waywayseecappo, for almost two months. So much has happened—moving in, church activities, getting ready for our first Manitoba winter—that we have not had time to feel homesick.

We have met many friendly and interesting people. Many native people, even those who don't attend church, have expressed their happiness and appreciation that a minister has again come to live with them on the reserve. And also, contrary to popular opinion, we have not been plagued by requests for money or transportation.

Our work is progressing quite well considering the fact that it takes time and patience to learn the native ways and culture. Being a southern reserve in constant contact with white society the band has lost many of their traditional ways of life and language. There is some concern over this and several people are actively attempting to re-establish aspects of their traditional culture. Needless to say, this is a critical time for many native people who are caught between white and native cuture.

We are encouraged by the attendence at worship. For the last three weeks we have had 22 adults and 20 children at services. Our session of two elders and myself have met once. I had the pleasure several weeks ago of uniting a couple in marriage. Margaret is involved with leading a Women's Bible Study group which meets weekly in our mobile home. In the near future we are hoping to begin a Sunday School program for the many beautiful children who attend church and visit us during the week.

One of the most significant things that I have been involved with since coming here has been the AA group on the reserve. As often as possible I attend their weekly meetings. Through this involvement I have made some good friends and have become more convinced how much all of us, not only alcoholics, need the support of God and other people in their daily lives.

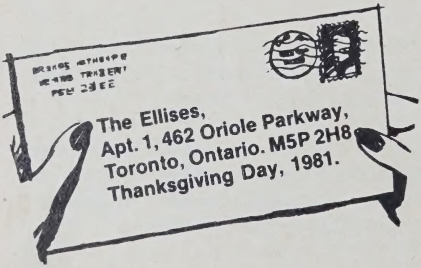
Alcohol is the number one problem on the reserve. It is the cause of many deaths, accidents, and family problems. But it is not fair to label these people as "lazy, good for nothing drunks". The big difference is that no one here makes any attempt to cover it up as we would in suburban Toronto. Also, many people here are making a real effort to stay sober and lead fruitful lives. But it is difficult because there are not nearly enough job opportunities on or around the reserve to keep the majority of the people employed.

I am becoming more involved with the native resource people on the reserve to plan and talk, and co-ordinate our efforts for and with the people of this reserve. Rather than taking the lead I am assisting where the native people themselves see the need and are working to improve the situation.

Margaret and I have been to several events like a sports weekend, a pow wow, and a dance. We enjoyed ourselves tremendously and met many fine people. In this early stage of our ministry here we have found that participating socially is more of a priority than home visits. As people get to know us in nonthreatening situations we are more comfortable with each other. It is now becoming possible to have more significant home visits.

You are in our thoughts and prayers. We miss you all but know that with God and your prayerful support all things are possible. May God richly bless you as He has us.

Yours in Christ,
John, Margaret, and Andrew



It's good to be back in Canada. We had a very happy five weeks with our families in B.C., three weeks at the Coast and two in Vernon.

On August 7th, the Rev. Earle Roberts of the Presbyterian Board of World Mission met us at the Toronto Airport and brought us to our apartment. As in the past, the beds were already made up and food was in the 'frig. Within minutes of arrival Robert and Stephanie were off to the public swimming pool a block away and Diane Petrie, a former missionary to Taiwan, phoned to take us out to dinner.

Since then it has been a time of settling in: of re-learning how to shop in Canada, watching a fair amount of T.V. to learn what at least some of the people in Canada and the U.S. are thinking and talking about and what things the advertisers are trying to persuade us to buy. We went twice to a commercial farm where the children had a marvellous time picking vegetables for us to put in the big freezer in the basement and just the other day we went picking apples.

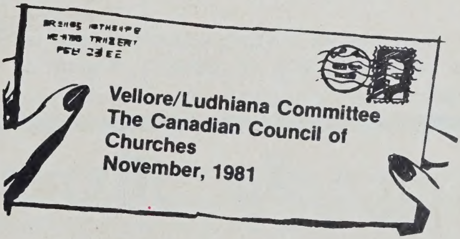
We are happy with Robert and Stephanie's school. It is small, just one class per grade, and the teachers and principal are alert to the special needs of children like ours. A public library and skating rink are close by and Robert and Stephanie are enrolled in a Swim and Gym program on Saturdays. We are still trying to work out a way for Robert to keep, and progress in, his Chinese in the Heritage Language Program sponsored by the Toronto School Board.

The M. Th. Program at the Toronto School of Theology requires six one-term courses and a thesis. I'm taking four courses this term. Two of the courses are at Wycliffe, the college from which my father graduated in 1912, and one each at Regis and Trinity. I'm also auditing an undergraduate course on Confucius.

Suggestions for prayer and thanksgiving:

1. Please give thanks for our safe arrival, happy holiday, good schooling here, comfortable housing, an adequate car, and a friendly "home" congregation, St. Mark's, Don Mills.
2. Pray that our studies will go well, including Marilyn's night school course in handicrafts.
3. Pray that in our deputation God will enable us to give an accurate picture of the church in Taiwan and encourage people in their Christian faith.

With our love,
Ted and Marilyn



Vellore/Ludhiana Committee
The Canadian Council of Churches
November, 1981

As an interdenominational Christian family we are involved in the work of two remarkable institutions in India.

In South India, thousands of needy ones find new health and encouragement through the services of the Christian Medical College and Hospital in Vellore. In this work, you have helped in the provision of curative and preventative medicine. You have helped to build up and maintain the training facilities so that now an army of skilled personnel minister in hospitals, in urban centres and in village clinics. This past year, you have helped provide a new "source" for the Cobalt Therapy Unit. This should now have arrived in Vellore.

In North India, the Christian witness of caring for those in need is exemplified by the careful planning and implementing of a programme for total health care by Ludhiana Christian Medical College and Brown Memorial Hospital. In 1981 we can give thanks for one hundred years of medical service in Ludhiana and we would celebrate specifically by completing our Centennial project.

Some 25 years ago, it was the Canadian Government which equipped Ludhiana Hospital with a Cobalt Therapy Unit. The machine is past its usefulness and has had to be closed down. You can understand how thankful everyone will be if this Canadian Committee can reach its objective and provide a new Unit, which is our Centennial project. You will be interested to know how the matter is progressing.

Atomic Energy of Canada Limited has advised that a Theratron 80 Cobalt Teletherapy Unit can be ready some time after November 15. The total cost will be a minimum of $160,000. If we can collect $80,000, the Canadian International Development Agency will presumably match this and we can complete the purchase. There has been generous giving by the Canadian Armed Forces through their guilds and chapels, by many of you and by some Church Boards, so that now we are approaching the $70,000 mark. If you should wish to make a donation for this Centennial Fund, or for any other aspect of the work, it would be greatly appreciated.

The purchasing of the Cobalt Unit will be our main expenditure this year, but we can go forward quite assured that God will show us our next task and the provision for it. This will provide a highly technical service, but next year, we may be reminded that the emphasis in both of these Medical Centres is increasingly on health care, nutrition, better living conditions in the homes and the orientation of students to village life and its problems. Here too God will use His people and their diverse skills to witness to His Love for all. Let us continue to be faithful in our support of prayer and interest.

Yours sincerely,

Margaret F. Kennedy, D.D.,
Chairman

Editor's Note: Through the Society's contribution to The Board of World Mission $500 a year goes to Vellore and $700 to Ludhiana. A grant of $5,000 will also likely be made to the Centennial Project.

In Memoriam

Olive Grant

Olive Grant's commitment to the mission of the Christian Church is a most significant characteristic of her life. She believed in Christ's command to His followers: that the Gospel be taken to all the world and she carried out that command through the Women's Missionary Society and through the Board of World Mission of the Presbyterian Church in Canada. Miss Grant served the WMS (W.D.) as secretarial assistant to Laura Pelton when Miss Pelton was Director of Overseas Missions for the Society. She became a member of Council Executive of the Society in 1962 and served as Evening Department Secretary, Christian Literature Secretary and as Secretary of the Society.

She was also a member of the Board of World Mission as one of the Society's representatives. Whether as a lay worker or as a member of Staff, Miss Grant gave to the mission task her wholehearted interest and ability.

Miss Grant died in Toronto on November 12, 1981. To the end of her life she maintained her interest in the work of the Church, giving leadership in mission groups in congregations of which she was a member. She was a member of the Central Committee of the Synodicals of Hamilton-London, Toronto-Kingston and Quebec and Eastern Ontario. This group was a "second mile" group concerned with the outreach of the Church in mission and with educating members of the Church about missionary work within that group. Olive shared in the organization of a number of mission conferences which drew members of the Society from the three synodicals.

Orillia was Miss Grant's home town. Though she had been away for some time, she was always loyal to Orillia, particularly to the work and witness of its Presbyterian congregations. She was predeceased by her parents. Throughout her life in Toronto, she and Miss Luzetta McClelland, her close friend, were a team devoted to the lay witness of the Presbyterian Church, particularly to the Women's Missionary Society.

Olive Grant has left us an example of devotion, of faithfulness, of obedience to her Master's call to service and of loyalty to those causes in which she believed so firmly.

Netta Corman

Members of Hamilton-London Synodical and former members of Council Executive lost a good friend and fellow worker when Mrs. Netta (George) Corman passed away October 19, 1981.

Netta was active for many years in both of the WMS groups of Central Church in Brantford, of which she was a charter member. She filled several offices in Paris Presbyterial, including that of president. For many years she served on the Synodical executive, being president from 1972-1974. As Synodical president she served on Council executive and so became known to a large group of WMS members.

Her sister, Margaret (Peggy) Ramsay, a missionary in Taiwan and later in Guyana, remembers that Netta's first interest in the church was the choir. She began singing before she was 10, and not long ago was honoured at a celebration marking sixty years as a member of the Central Church choir.!

Another major interest of Netta's was working with young people. She was a member of the Ontario CGIT Association for several years with particular interest in leadership development, a C.G.I.T. leader and a Sunday School teacher.

Peggy Ramsay shared a number of the letters she had received from Netta's friends and all of them echo the same theme—the support and inspiration that Netta's example had provided for them over so many years. She was a warm friend and a good leader.

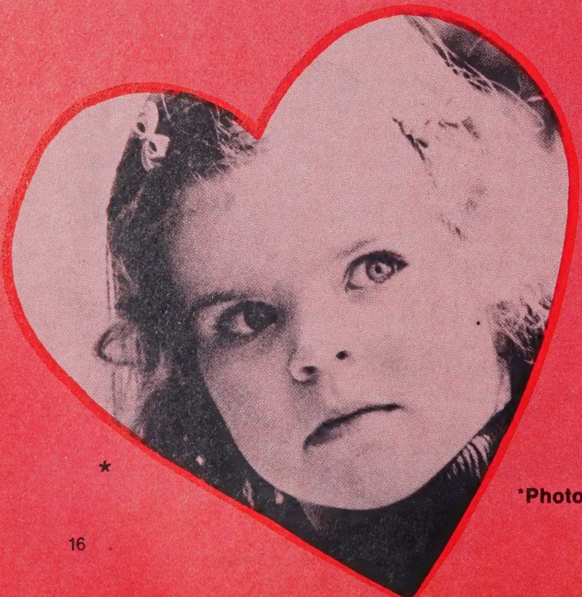
She will be well remembered for her warmth, friendliness, good humour, love of music, and her seemingly endless energy in the service of Christ's church. ●

The Eyes of Children

Children's faces: red, yellow, black and white. Happy faces, sad faces, old before their time faces. Frightened, hungry, love-starved faces; faces that reflect the bewilderment of not being able to have enough to eat to relieve the pains of hunger. Looks that say, "Please hold me. I'm frightened and lonely'.

We see these faces on children everywhere. How children's eyes speak to us. Sparkling eyes tell of joy; eyes glistening with tears tell of hurts, of feeling unloved. Eyes that look dull and fearful speak of a deadness inside.

*



*

As the stars are the windows of heaven, s eyes are the windows of the soul. How can w clean the windows of the lonely, neglecte hungry children of the world? There are s many—where do we start? What tools do w use? Money, clothes, hope, mercy, charity, lov

***Photos: Mary Shamley**

Love, ah, there it is. All of these tools are
nportant, all very necessary. The one thing
nat has the most power is love, for love over-
mes all things.

*

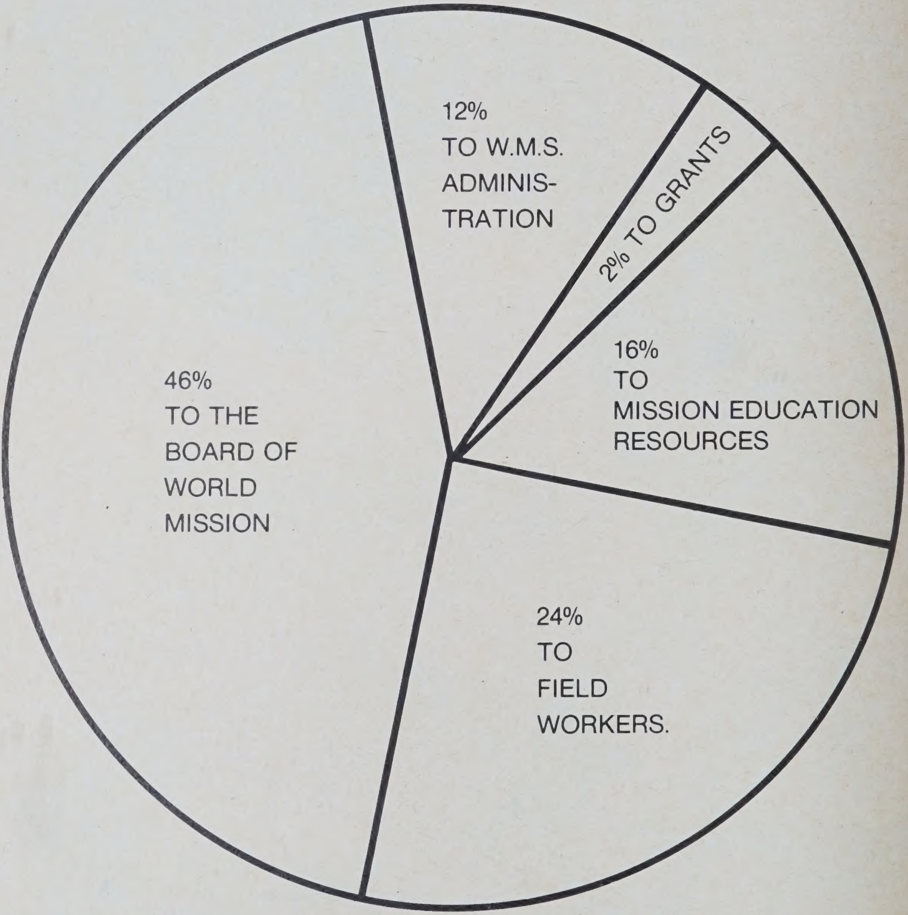
What is love? God is Love—therein is the power that man needs to call upon. God sees all faces, all the different expressions in the children's eyes. How He must sometimes weep.

Man is the obstacle to overcome. He has pushed God from the middle to the edges of his life. That is the reason for these children with eyes that tell a million stories.

In his pursuit for wealth and power man is trampling underfoot these precious gifts—children, God's heritage.

Mrs. Alice Goodall
Parkview Church, Saskatoon

$$$$$ WMS ESTIMA



Where our W.M.S. contributions will go in 1982.

ES FOR 1982 $$$$$

46% to Board of World Mission... $400,000

The Board of World Mission leads in the outreach of our church in Canada, and works in partnership with many churches overseas. Our contribution makes up about 9% of the total BWM budget in 1982.

24% to field workers across Canada... 207,000

We budget for salaries, travel and supplies for Area Educational Consultants for our seven synodicals (Quebec to British Columbia). They are specialists in leadership training and Christian and mission education, and work with groups of all ages.

16% to mission education resources... 143,150

This goes for the executive and office staff responsible for mission studies, youth and children's programmes, the Glad Tidings and the Book Room. It includes funds for conferences and deputation.

12% to administration... 110,600

In addition to the general administration of the society, costs are covered for the annual council meeting, plus council executive meetings, etc., the salaries of the executive secretary, a part-time office secretary and the treasurer's assistant.

2% to grants... 14,425

We make small grants to Christian literature groups in Canada, Africa and other parts of the world. We also make grants to interchurch organizations related to the work of the Society.

100% Estimates for General and Supply Funds, 1982 $875,175

Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

POSTAGE: First book -	$.40
Each additional book -	$.10

A GARDEN OF CHILDREN

by Barbara Corbett
The Froebel Kindergarten Foundation 1979 Publisher
Price: Paperback $8.00

Dr. Corbett wrote "A Garden of Children" to share with other educators what she and her teachers have learned from Friedrich Froebel who opened his first kindergarten in 1837 in Blankenberg, Germany. Incredible as it may seem, Froebel's philosophy of education has influenced the trend in the education of children for nearly 150 years. As Froebel was a Christian, he "attempted to relate his Christian understanding to the education and development of the young child".

It is on this premise that the author began her kindergarten in Mississauga, Ontario, the only one of its kind in Canada. As the preface written by a parent states, Dr. Corbett has "woven the thoughts of Froebel together with her own interpretation and amplification of the philosophy, to produce an informative and inspirational text".

The author's Christian character permeates the entire book. "Each child is unique. Each child is a thought of God, a gift given to use for a time... time to integrate things within himself... to explore, to discover, to reason and reflect".

The name of the book, "A Garden of Children" is most appropriate as it is symbolic of Froebel's approach to education. "Each child is lovingly tended, guarded and cultivated to achieve his full potential" within the harmony of the whole garden of children and kindergartners.

There are many suggestions for both day and church school as well as for parents that will almost jump from the page and say "that's for me!" To mention only a few, the author has skillfully illustrated how the child may be involved in planning goals rather than the teacher "superimposing" goals on the child. Twelve "cartoon-like" illustrations are worth their weight in gold.

Dr. Barbara Corbett is an elder of the Presbyterian Church in Canada.

Mabel M. Booth

LIVING SKILLS BOOKLETS

Written and illustrated by Telefriend Inc.
Creative Resources, Waco, Texas, Publisher
Price... $.80 each.

Many life situations are difficult for children to understand. *Living Skills*, through pictures and conversation, build basic understandings of life. Booklet titles are Self-Discipline, Tattletale, Old People, Living and Dying, My Conscience, Life After Death, Why I'm Punished.

Some Bible passages are quoted. Christian principles are stressed throughout each booklet. Each booklet concludes with a glossary of terms and the concepts presented in the booklet.

Children 8 and 9 years of age could read and understand the text. Parents will find these booklets helpful in explaining these situations.

Kathleen Webster.

FILMS/ RESOURCES

ANNOUNCING... A NEW FILMSTRIP

"FROM EVERY RACE AND NATION"

** an excellent supplementary resource for use with the Mission Study on **Pluralism.**

** a good discussion starter for any group.

** appropriate for Junior-High, Youth and Adult groups.

Here's a resource which...

—shows clearly the rich variety of cultural backgrounds that make up the family of The Presbyterian Church in Canada.

—describes how some congregations have responded to the opportunities presented by having members from many races and cultures.

—deals with some of the barriers to understanding that are evident, even in the church, and suggests an appropriate Christian response.

The purchase price of $6.00 includes the filmstrip, cassette tape commentary and a printed script. Running time: 12 minutes.

Order From: Mission Education, Board of World Mission,
50 Wynford Drive, Don Mills,
Ontario M3C 1J7

> Not father or mother has loved you as God has, for it was that you might be happy he gave his only son. — When he bowed his head in the death hour, love solemnized its triumph; the sacrifice there was completed.
>
> Longfellow

NEWS

UNITED CHURCH COMMITTEE TAKES STAND ON RIGHTS OF LINGUISTIC MINORITIES

Montreal (RPS)—A Working Group on Relations between English and French Speaking People of the United Church of Canada has asked the Prime Minister of Ontario to apply Article 133 of the Constitution to Ontario, and thus guarantee the use of French in the Queen's Park legislature and before the Courts. The Group also asks that this province accord the French speaking Ontarians the right to control their own school system, and provide post-secondary educational facilities equal to those accorded the English speaking minority of Quebec.

In addressing the Prime Minister of Quebec, the Working Group asks that the law be amended so that the exclusive use of French in advertising not be imposed on everybody; and to guarantee that the English speaking people of Quebec have control of their educational system at all levels.

CHURCH IN NIGERIA REFLECTS ON PRESBYTERIANISM

Enugu (RPS)—"Who is a Presbyterian?" —such is the theme on which the Presbyterian Church in Nigeria will draw the attention of its members in the months to come. Since the end of the Nigerian civil war in January 1970 the Church has faced difficulties for lack of personnel and lack of funds. *"By this theme—the Very Rev. Ochu Mbila said recently in Enugu— we have to examine and reappraise ourselves and the impression of Presbyterianism in Nigeria. The proof of the pudding is in the eating."*

CANADIAN PRESBYTERIANS ATTEND ECUMENICAL MEETING

Miss May Nutt, Miss Barbara Woodruff and the Reverends John Duncan, Les Files and Terry Ingram were among 1,000 participants in the ecumenical movement who attended the National Council of Churches' Ecumenical Event in Cleveland Nov. 5-7, 1981.

The meeting, held in the same building where the nation's largest ecumenical agency was founded 31 years ago, celebrated the council's history and heard from noted theologians and church officials who shared their vision for the future of the ecumenical movement.

At the meeting's opening plenary, Nobel Peace Prize winner Adolfo Perez Esquivel of Argentina called on those present to "take up the struggle for the poor and needy" in the coming years. "We must labor, open new pathways, risk new possibilities and solutions without fear," he said.

The Rev. M. William Howard, Jr., outgoing NCC president, said, "Let us spend our time and our resources to help the people articulate their faith in their own words. Let us put the good news of Christ Jesus back on the streets again . . . with the people whose daily lives are impacted by a system of lovelessness and general bad news."

Friday morning speaker Dr. Max Stackhouse, professor of Christian social ethics at Andover-Newton Theological School in Boston, urged the group to reach out to people it has not often approached. "The rise of a group of free-market fundamentalists reminds us that we have not always articulated our common witness in such a way that our message is understood by the people," he said.

In another session, the threat of a nuclear holocaust was confronted. Dr. Elizabeth Bettenhausen, associate professor of Christian ethics and theology at Boston University School of Theology, called on the church to be pacifists. "Attacks of war are attacks on God. Not even nuclear war will kill God," she said, "But nuclear war will kill millions of human beings who are nothing less than the children of God..."

Dr. Peggy Way, associate professor of pastoral theology at Vanderbilt Divinity School in Nashville, challenged the listeners to live out the dignity already granted to each child of God. "Even as we pronounce dignity as a gift already imparted," she said, "we experience dignity as a process always being wrought out."

Bible study Saturday morning was given by Dr. Philip Potter, general secretary of the World Council of Churches.

In the closing session, newly elected NCC president James Armstrong, United Methodist bishop of the Indiana Area, pledged himself as a servant of the council and urged the council to continue its advocacy positions, its cross-denominational dialogue, its biblical and theological study. "Together," he said, "we are called to reach out toward others, be bridges for others, that Christ might be lifted up and draw all persons toward him."

LESOTHO PEACE DIALOGUE PLANNED

Three cabinet members and two senior chiefs have been appointed by the *Lesotho* government for a dialogue on peace and cooperation in the country following a request from the Christian Council of Lesotho. Prominent government opponents and church leaders have been murdered and kidnapped in recent months.

CHRISTIAN WOMEN'S FELLOWSHIP IN CAMEROON TWENTY YEARS OLD

Mankon (RPS)—This year, 1981, makes the Church's Fellowship (C.W.F.) of the Presbyterian Church in Cameroon, twenty years old, but as the Church as a whole will celebrate next year its silver jubilee, the C.W.F. decided not to celebrate their anniversary at national level this year. Instead, groups in the North-West and South-West Provinces will come together in their various districts to celebrate. The theme chosen for these gatherings is "Teach us your way, O Lord".

The C.W.F. membership has grown during these twenty years: there are now almost 400 Church Women's Groups with a membership of over six thousand women in both provinces of the Presbyterian Church in Cameroon.

Editor's note: Watch for more on Cameroon. The Presbyterian Church in Canada has recently sent the Bertholets there: the first missionary couple to work in a francophone church in the Third World.

THE PRESIDENT OF THE RED CROSS IN MOZAMBIQUE IS A PRESBYTERIAN MINISTER

Maputo (RPS)—The Government of Mozambique has recently established the Red Cross in the country. The President of the Synodical Council of the Presbyterian Church of Mozambique, Pastor Isaias Fuzamo, has been appointed by the Government as President of the Red Cross of Mozambique. "It is a great honor for him and for our Church—said recently Mr. Valente Matsinhe, administrator of the Church—but it is also a great responsibility, as we ask our brethren in the WARC* to pray for Pastor Fuzamo."

*World Alliance of Reformed Churches

SOUTH AFRICA MARRIAGE LAW DISOBEDIENCE COUNSELLED

Johannesburg (EPS)—The general assembly of the Presbyterian Church of Southern Africa has decided its clergy should marry couples irrespective of race.

Marriages between persons of different races are illegal in South Africa. Its white-minority government says it will withdraw civil-marriage power from the denomination's clergy if they break the law.

Interior Minister Chris Heunis said he is "astonished" at the Presbyterian call, which he described as a "malevolent incitement" to challenge state power.

The assembly also urged its ministers to ignore offical bans when preaching, and invited its congregations to peacefully protest the apartheid (race separation) system. Quoting banned people or publications is also against South African law.

In another church protest of apartheid, the London-based Council for World Mission announced the sale of its shareholdings in companies trading in South Africa—about half of the council's investment portfolio.

Among the council's 28 member churches is the Johannesburg-based United Congregational Church of Southern Africa. The sale follows a decision by delegates of council members last August in Cambridge (UK).

CHRISTIANS—MUSLIMS PRAY TOGETHER

A religious service at Saboba, north *Ghana*, brought together both *Christians* and *Muslims* to pray for peace and unity among those engaged in a recent tribal war in the area. The Christians included Roman Catholics, Presbyterians, and members of the Assembly of God. RPS

CHURCH OF ENGLAND LEGISLATION ON DEACONESSES

The (Anglican) *Church of England* has set apart women as *deaconesses* since 1862. By action of its general synod this month, legislation is to be prepared abolishing the distinction between deaconesses and deacons—one of the three orders of ordained ministry (with priests and bishops) in Anglicanism. A 1977 general synod meeting declined a proposal to abolish the male diaconate, which in recent years in the English church has functioned mostly as a period of apprentice priesthood, rather than as a distinctive long term ministry. RPS

DID YOU KNOW . . . ?

: This year is being marked as a 1000th anniversary of *Icelandic Christianity*. Although the Althing, the Icelandic parliament, decided in 1000 that the Nordic island should be Christian, this year marks the millennium of the arrival of a German bishop and an expatriate Icelander (Thorvaldur the Far Traveler) to preach the gospel. RPS

: 1982 will mark the 800th anniversary of the birth of *St. Francis of Assisi.*

Benediction

And now, O loving God,
we leave this quiet place,
to do the work that You have taught us,
to use the strength that You have given.
Be with us in all your love and power
and establish the things that You have
begun in us, through Jesus Christ our
Lord.
Amen

(from 1982 World Day of Prayer Service)

wms highlights

Sarnia Presbyterial Fall Rally and Workshop

The Fall Rally of the Sarnia Presbyterial began with a pot luck supper at St. Andrew's Church, Wyoming, Ontario recently. Mrs. Sophie Jackson thanked the ladies of the church.

Featured speaker of the evening was Miss Arlene Randall of Nigeria, missionary on furlough. With the help of colored slides, she gave a vivid account of her work there. She wore a lovely Nigerian dress and explained how very practical it was. She was introduced by the Rev. Lois Whitwell and thanked by Mrs. Dorothy Neal.

Lois Whitwell sang a solo, accompanied by Mrs. Marion Rumford.

The secretary's report was given by Mrs. Isobel Nisbet and the treasurer's report by Mrs. Peggy Jeffrey.

Mrs. Christensen welcomed Mrs. Neal, Hamilton, London Synodical president as well as Mrs. Barbara Tait, Synodical secretary for Life Memberships and Adult secretary, Mrs. Barbara Hillis.

The evening concluded with a worship service conducted by Mrs. Donelda Gordon, Mrs. Edna MacFarlane and Mrs. DiDi Girezi of Strathroy.

A workshop entitled *Let's Be Neighbours, Not Strangers,* was also held recently, conducted by Miss Lynne Longmuir, Area Educational Consultant.

The purpose was to explore this year's Mission Study on Pluralism.

Waterloo-Wellington Presbyterial Women's Retreat

Twenty-four ladies of Waterloo-Wellington Presbyterial gathered together for the second annual Retreat at Crieff Hills Community on October 14 and 15, 1981. Director, the Rev. Robert Spencer led the Bible studies and devotions using the theme "A Spiritual Health Check-up". Scripture passages from the Beatitudes were read to discover "What Does Spiritual Health Look Like?" Along with the study, much fellowship was shared. During the first afternoon the ladies were taken on a wagon ride through the Community where sites of future extensions were pointed out and renovations shown.

Every meal was a gourmet's delight prepared by Maureen Spencer and her staff. St. Matthew and St. Mark lodges provided homelike accommodation for rest and companionship.

To close the retreat, the Rev. Spencer led the group in a very moving Agape communion service.

The third annual Waterloo-Wellington Presbyterial Women's Retreat will be held October 13 and 14, 1982.

106th Birthday Celebrated

Greetings and best wishes go to Mrs. Mary Ann Morrison of Verdun, Quebec who celebrated her 106th birthday on November 21, 1981. She is a member of First Church, Verdun.

Helen Ross Auxiliary Honoured

On October 3, 1981 the members of the Helen Ross Auxiliary, Geneva Church, Chesley, Ontario were honoured on the occasion of their one hundredth birthday. The celebration took the form of a "Come and Go" tea prepared by the Young Women's Group and assisted by the members of the Evening Auxiliary. The table centre was donated by Mrs. Muriel Hamilton in memory of her mother, Mrs. Edith Iles and her aunt, Mrs. Jessie Stuck. An anniversary cake made and decorated by Mrs. Margaret McCready also adorned the tea table.

Those assembled enjoyed browsing through the minute books dating back to 1881. Included in the display was a poster with a complete list of all the presidents' names since 1881.

Ladies from the Baptist Church were on hand for the annual "in-gathering" of pennies for the Fellowship of the Least Coin.

The tea and special Sunday evening service honouring the 100th Anniversary of the work of the WMS in Geneva Church was well supported by the local churches and also by men and women from Glamis, Hanover, Paisley, Port Elgin, Tara, Tiverton and Walkerton.

The members of the Helen Ross Auxiliary are most appreciative of the kind and gracious support of one and all on this momentous occasion.

One Hundred Years of Service

Be Thou My Vision, Immortal, Invisible, God only Wise, Joyful, Joyful We Adore Thee and *Thy Hand, O God, has Guided* were the hymns heartily sung by a capacity congregation at Geneva Church, Chesley, Ontario on October 4, 1981.

The service was one of Thanksgiving for the three women's groups and also the celebration of the 100th anniversary of the Helen Ross Auxiliary. The guest minister, the Rev. Grant MacDonald of St. Andrew's Church, Kitchener prefaced his address with a tribute to Miss Helen Ross whom he knew in her work at the Cecilia Jeffrey Indian Residential School, Kenora, Ontario. During his address Mr. MacDonald spoke with sincere appreciation of the work of the WMS, in fact, his remarks included an appreciation of the work of all men and women "who dared to go forth in the name of Christ".

Mrs. Eleanor Thompson and Mrs. Kay Remus expressed words of congratulation on behalf of the Bruce-Grey Presbyterial and the Hamilton-London Synodical, respectively. Messages were also read from Council President, Mrs. Eileen Parish and from Miss Annie Morrison on behalf of the Dornoch WMS.

The choir of St. Andrew's Church, Owen Sound under the organist and choir director, Frances Mathias contributed generously to the service of praise and celebration in the rendition of four anthems.

Closing devotions conducted by Mrs. Betty Bowers concluded a most inspirational service.

East Toronto Presbyterial

In recognition of the International Year of Disabled Persons, the East Toronto Presbyterial Fall Rally was held at the new Community Centre for the Deaf on Bayview Avenue, Toronto. The Rev. Bob Rumble, Minister to the deaf, and director and founder of the Centre welcomed the group and gave an introduction to the Centre. A very interesting and informative tour followed.

Refreshments were served in the very lovely dining hall at the centre. The evening closed with an inspiring worship service held in the beautiful chapel, and led by Mrs. Noel Thomson of St. Andrew's Church, Scarborough

Waterloo-Wellington Presbyterial

Members of Waterloo-Wellington Presbyterial met at Fergus,Ontario on November 9, 1981. Following a delicious pot luck supper, Mrs. William Barker, President conducted a short business meeting. Two local youths, Bill Redman and Brian Waterson entertained with violin and piano selections.

Mary Fountain gave a brief report on the Retreat at Crieff Hills attended by twenty-four ladies in October. Mrs. Van Mossel introduced Miss Agnes Hislop who spoke briefly. Mrs. Robert Spencer from Crieff Hills conducted the devotions.

Following this, the women divided into groups for "A Second Chance"—studying the different parts of our organization.

The Rev. Carrie Doehring of Rockwood brought the meeting to a close with the benediction.

Intergenerational Event in Calgary.

An Intergenerational Event based on the one suggested in the Study and dealing with Nepal, was held in Chalmers Church, Calgary, Alberta on November 8th, 1981. It was sponsored by the Afternoon and Isabel Taylor groups, assisted by Miss Lois Snider, Area Educational Consultant, and Miss Marion Barclay, Deaconess of Calgary-Macleod Presbytery.

Lunch was provided to the congregation immediately following the morning service. The five projects were on Pre-School Children, Information Gathering, Creating Posters, Map and Worship Centre.

Following the event, Honorary Memberships were presented to Mrs. Jennie Brown and Miss Betty McNay. The event was well received by the congregation and it is hoped that many other groups will undertake a similar event.

Annual Thankoffering, Huntsville

Sunday, November 1st, 1981 the Annual WMS Church service was held at St. Andrew's, Huntsville, Ontario. Mrs. Helen Dafoe, President of the afternoon group, and Mrs. Lorraine Houser, President of the Ruby Walker evening group, conducted the morning worship.

Special speaker for the occasion was Miss Barbara Woodruff, Secretary for Adult Work, who told of the many areas of church mission which WMS groups help support.

During the service, two children presented Miss Woodruff with the missionary offerings of the Church School. These will go to the Summer Sharing Project and will help the University Presbyterian Church landscape their ground and purchase equipment for an outdoor ministry. A social half hour followed the service.

50th Anniversary

ANNOUNCEMENT

EVENT: 50th Anniversary of Dorothy Douglas WMS, Knox, Sudbury
DATE: Sat. May 1st and
Sun. May 2nd
TIME: Sat. Dinner 6:00 p.m.
Sun. Service 10:00 a.m.

Speaker for dinner and service: Miss Eleanor Knott

Billets and Information for all former members who are cordially invited to help us celebrate from:

Mrs. Wm. Edgar
221 Wembley Dr.
Sudbury, Ont. P3E 1N4
(Phone 705-673-1676)

News from Kelowna, B.C.

Mission on our Doorstep was the theme for the first fall Thankoffering Sunday morning service conducted by the WMS of St. David's Church, Kelowna. Guest speaker was Janie Goodwin, a graduate of Ewart College and for the past two years, a youth worker in New Westminster.

St. David's WMS presented a Life Membership Certificate and pin to one of their members, Faith Mann, on November 17, 1981.

A New Heart was the theme of the fall Rally of the Kamloops Presbyterial held in Kelowna and attended by ladies from Armstrong, Kamloops, Penticton, Vernon and Kelowna. Kamloops Presbyterial delegate, Kay Mori gave her impressions of Council.

Dorothy Wiebe of Kelowna, using Ezekiel 36:26 conducted the worship, closing with the hymn "Lord speak to me".

Forty-five ladies attended the noon luncheon at which Susan Holmwood, R.N., who works in the intensive care unit of the Vernon Jubilee Hospital, spoke on the theme *A New Heart* and responded to questions.

IMPORTANT DECISIONS FROM COUNCIL EXECUTIVE

CHARGE FOR SINGLE COPIES:

At its October meeting, Council Executive approved a motion by the Editorial Working Group *that a charge of .25¢ be made for single copies of Glad Tidings.* This applies only to copies requested for purposes other than promotion, for example extra copies of specific articles. The charge is intended only to keep the magazine costs down and will be applied to postage. FREE COPIES ARE ALWAYS AVAILABLE ON REQUEST FOR PROMOTION PURPOSES.

CHANGE OF PRINTER'S

The Council Executive also approved a motion *that effective with the January issue the printing of Glad Tidings be done by Consumer Graphics in Markham, Ontario.* We anticipate that everything will go smoothly during the changeover process.

REMEMBER:

WORLD DAY OF PRAYER

March 5, 1982

The People of God-Gathered for Worship-Scattered for Service

This year the service was written by the women of Ireland, both north and south. Be conscious of the situtations from which the service comes. Talk about the issues that confront Ireland today. Be well informed and up-to-date so that we pray with involvement.

Copies may be obtained from:

Women's Inter-Church Council of Canada
77 Charles Street West
Toronto, Ontario M5S 1K5

INCOME TAX REGISTRATION FOR CHARITABLE AND NON-PROFIT ORGANIZATIONS

IMPORTANT INFORMATION

Any group issuing receipts for income tax purposes must register with Revenue Canada, Taxation and receive from that office a registration number. This registration must be renewed each year *within three months of the end of the fiscal year of the group.*

The procedure for registering is as follows:

Initial Registration (for new groups)
Complete form T2050 and file with Revenue Canada.

Renewal of Registration (for groups who have a registration number)
Complete the following two forms and *file both* with Revenue Canada taxation.

Public Information Return T3010
Annual Information Return T2052

These forms normally will be sent to you by Revenue Canada annually. If you do not receive them or if you require further information contact:

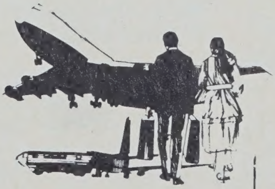
Revenue Canada, Registration Division
Charitable and Non-Profit Organizations Section
400 Cumberland Street
Ottawa, Ontario
K1A 0X5

WARNING

(1) If a group fails to renew its registration it will lose the registration number and be required to register over again using the form T2050.
(2) If a group changes its name (i.e. W.M.S. Afternoon Auxiliary changes to W.M.S. Evening Auxiliary) it will be required to relinquish its registration number and apply as a new group using form T2050. Think carefully before taking such a step.

SUCH INCIDENTS CAN CAUSE DELAY AS WELL AS MUCH INCONVENIENCE AND FRUSTRATION.

Although these forms are forwarded to all registered charities as a convenience in reminding that returns are required and in providing the necessary forms, it is the charity's responsibility to ensure that its annual filing requirements are met, without demand or notice therefor.



ANNOUNCING

VANCOUVER '83

Sixth Assembly of the World Council of Churches
Theme: Jesus Christ-The Life of the World
July 24-August 10, 1983

ANNOUNCING:

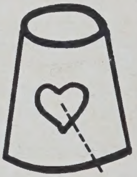
1982
Annual Council Meeting
of
WOMEN'S MISSIONARY SOCIETY (W.D.)
Ewart College
May 3-6

CRAFTS FOR THE YOUNG AT HEART

A Dog With A Heart
(A Craft to use for Valentine's Day or with the 1981-82 Mission Study)

MATERIALS NEEDED -

2 styrofoam cups (with lids if possible)
pieces of black and red felt (black for eyes, ears, nose and red for heart)
1 butterfly fastener for each dog
white glue



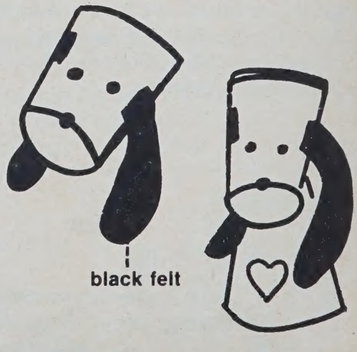
STEPS IN MAKING

1. Cut and glue felt pieces on each cup as in drawings.

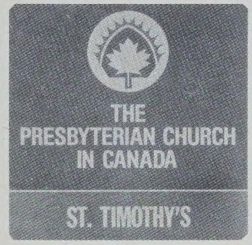
2. Place head on top of body by laying cup 'b' sideways on top of cup 'a'.

   Fasten together by inserting butterfly fastener through the underside of head 'b' with points going down into top of 'a'.

3. Cut additional small hearts out of red construction paper. On the hearts write a valentine verse or scripture verse on 'love'. Place hearts inside 'head' cup. OR fill cup with candies.



©VOLK



NEW CHURCH SIGN NOW AVAILABLE

24" x 24" ALUMINUM WITH WHITE LETTERING ON A BLUE AND RED BACKGROUND

DESIGNED TO RETAIN ORIGINAL COLOURS AND FINISH WITH PROPER ANNUAL MAINTENANCE.

COST: $54 * DESIGN ON ONE SIDE ONLY
$65 * DESIGN ON BOTH SIDES

* SHIPPING CHARGES AND PROVINCIAL TAX EXTRA

FOR FURTHER INFORMATION OR TO ORDER CONTACT
PRESBYTERIAN PUBLICATIONS
52 WYNFORD DRIVE, DON MILLS, ONTARIO, M3C 1J8
Telephone: (416) 441-3111

In Remembrance

Mrs. Rikka Gimblet,
St. Andrew's, Arthur, Ont.

Mrs. Bertha Skjeie
Miss Mary MacLachlan
Miss Marguerite Fraser
Grace, Calgary, Alta.

Mrs. Alden (Isobelle) McLean
Duart, Ont.

Mrs. Wallace (Elsie) McGowan
Durham, Ont.

Mrs. Mae Crawford
Mrs. H.F. Anderson
Knox, Elora, Ont.

Mrs. Lewis (Muriel) Thomson
Knox, Embro, Ont.

Mrs. J.D. (Lena) Shaver
St. Luke's, Finch, Ont.

Mrs. John (Christini) Pitblado
Knox, Goderich, Ont.

Mrs. Ethel Ferguson
St. Andrew's, King City, Ont.

Mrs. Ethel Thornbury
Mrs. Burnaby (S.N.) Morrison
St. Andrew's, Lindsay, Ont.

Mrs. Ruby (G.) Alexander
Knox, Listowel, Ont.

Mrs. Gertrude Simpson
Burn's, Milverton, Ont.

Miss Neita Mitchell
St. Paul's Ottawa, Ont.

Mrs. O.J. (Laura) Powell
Mount Zion, Ridgetown, Ont.

Mrs. W.L. (Edna) Alguire
Knox, St. Catharines, Ont.

Mrs. W.K. (Elizabeth) Williamson
St. Andrew's, Stratford, Ont.

Mrs. Minnie McLaren,
Riverdale, Toronto, Ont.

Mrs. E. Jeffrey
Mrs. M. Rawlings,
St. Andrew's, Victoria, B.C.

Miss Verna Sutherland
Knox, Wallaceburg, Ont.

Miss Agnes Morrison
Mrs. Elizabeth (Elsie) Miller
First, Winnipeg, Man.

Miss Barbara Dick
Mrs. Elizabeth Brown
St. John's, Winnipeg

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

OFFICERS AND EXECUTIVE MEMBERS

PRESIDENT

Mrs. N. Parish,
Room 100,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

PAST PRESIDENT

Miss I.T. Hunter,
Apt. 809, 10 Hogarth Ave.,
Toronto, Ontario, M4K 1J9

VICE PRESIDENTS

Mrs. K. J. Ellis,
289 Eighth St.,
Midland, Ontario, L4R 4B6

Mrs. Allan Neal,
1012 Kensington Blvd.,
Sarnia, Ontario, N7S 1N2

SECRETARY

Mrs. J.D. Cleghorn,
12 Brentwood Drive,
Guelph, Ontario, N1H 5M5

TREASURER

Mrs. M. Ross,
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

SUPPLY SECRETARY

Mrs. R.R. Pogue,
R.R. 3,
Stayner, Ontario, L0M 1S0

CHRISTIAN LITERATURE SECRETARY

Miss Beatrice Scott,
Box 364,
Port Elgin, Ontario,N0H 2C0

MEMBERS WITHOUT PORTFOLIO

Mrs. K. W. Allen,
Box 461,
Stayner, Ontario, L0M 1S0

Mrs. R.H. Armstrong,
Apt. 403, 11 Woodman Dr. S.,
Hamilton, Ontario, L8K 4E3

Miss Doris L. Blaise,
Apt. 503, 6550 Sherbrooke St. W.,
Montreal, Quebec, H4B 1N6

Mrs. F. Conkey,
46 Windsor Dr. N.,
Pickering, Ontario, L1V 2H1

Mrs. L. Cook,
44 Summerfeldt Cres.,
Unionville, Ontario, L3R 2B2

Mrs. D.J.M. Corbett,
39 Whitney Ave.,
Toronto, Ontario, M4W 2A7

Mrs. L.J. Cowper,
Box 38,
Spencerville, Ontario, K0E 1X0

Mrs. T.A.A. Duke,
Box 915,
Seaforth, Ontario, N0K 1W0

Mrs. R.W. Ford,
R.R. 3,
Dutton, Ontario, N0L 1J0

Mrs. R. Gillatly,
R.R. 2,
Wyoming, Ontario, N0N 1T0

Mrs. W. Henry,
3 Wellesbourne Cres.,
Willowdale, Ontario, M2H 1Y6

Mrs. M. Jess,
454 Bader Ave.,
Oshawa, Ontario, L1J 3E8

Mrs. G.W. Lasby,
R.R. 2,
Rockwood, Ontario, N0B 2K0

Mrs. Wm. MacKenzie,
2328 Riley Ave.,
Ottawa, Ontario, K2C 1J9

Miss A. Morrison,
Apt. 1, 648 Argyle St.,
Sherbrooke, Quebec, J1J 3J1

Mrs. C. Richards,
Apt. 215, 150 Mohawk Rd. E.,
Hamilton, Ontario, L9A 2H1

Mrs. Gordon Whitton,
13 Wiley St.,
St. Catharines, Ontario, L2R 4E4

EX-OFFICIO MEMBERS (SYNODICAL PRESIDENTS)

Mrs. W.D. Grainger,
3105 Nechako Drive,
Prince George, B.C. V2M 3B2

Mrs. M.A.C. McCallum,
1116 Windsor St. N.W.
Calgary, Alta., T2N 3W9

Mrs. D. Findlay,
112-9th Ave. N.E.,
Swift Current, Sask., S9H 2R8

Mrs. W.A. Fraser,
Box 893,
Neepawa, Manitoba, R0K 1H0

Mrs. Allan Neal,
1012 Kensington Blvd.,
Sarnia, Ontario, N7S 1N2

Mrs. Vera R. Richardson,
R.R. 2,
Harriston, Ontario, N0G 1Z0

Mrs. A. MacGregor,
R.R. 2,
Williamstown, Ontario, K0C 2J0

BOARD OF TRUSTEES

Mrs. W.H. Adamson
Miss E.L. McClelland
Mrs. W.E. McCutcheon
Mrs. K. Rayner
Miss I. T. Hunter

STAFF

Executive Secretary
Miss May Nutt

Children's & Teenage Work
Miss Lois Powrie

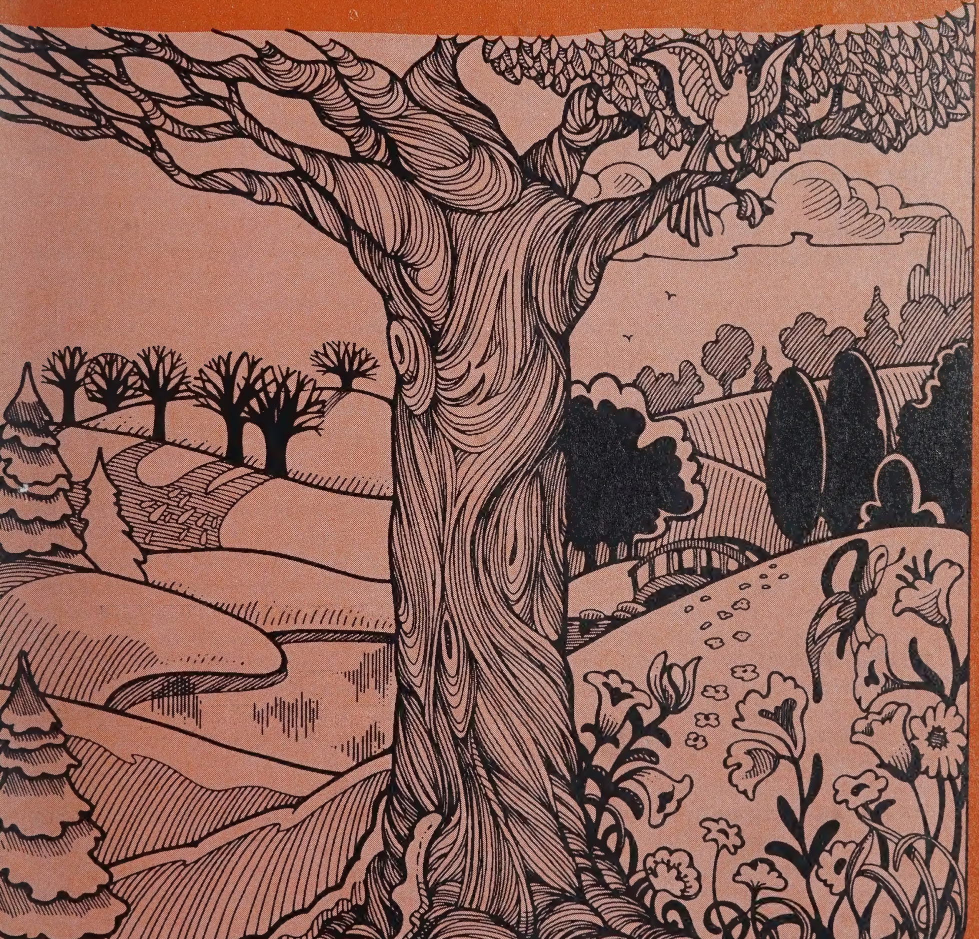
Adult Programming
Miss Barbara Woodruff

Editor
Mrs. L. June Stevenson

Manager, WMS Book Room
Mrs. Margaret MacDougall

GLAD TIDINGS

MARCH 1982



FEATURES

3 March Editorial
4 The Power of Grace — Lenten Meditations by Brian J. Fraser
10 The Trek to Qu'Appelle in 1982
—A conference for all women
14 IRELAND — "Island of Saints and Scholars"
16 Easter Worship Service by Diane Reid
22 Beatitudes for a housewife
26 Ottawa Mini-Festival

REGULAR COLUMNS

18 Dear Friends
20 Highlights
23 News
27 Books
31 In Remembrance

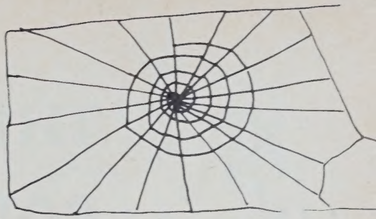
GLAD TIDINGS
MARCH 1982
VOLUME 58 NUMBER 3

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.



March

... on dust and cobwebs

There's something about a clear March day with just a hint of warmth in the air and a fresh wind blowing that makes one want to throw open the windows, strip the beds and get out the broom.

Does anyone ever do spring cleaning anymore—real spring cleaning? In the springs of my childhood the whole house became the victim of a room-by-room assault, sending the spiders scurrying up their webs and the mice retreating to the farthest corners of their holes.

For days on end the battle raged... the furniture sitting cold and naked sans chintz covers and antimacassars (now that will date me!); the windows grey and grimy without their dusty drapes and the walls bare with only ghostly squares where the pictures hung. The clothesline sagged with an assortment of curtains, rugs, slip covers, lace runners and recycled cleaning rags. A grim pallor hung over the house.

And the smells—Bon Ami, Arm and Hammer Soda, ammonia, lye soap, paste wax and finally the pungent-sweet scent of lemon oil, that finishing touch before the house was back to normal, much cleaner and definitely fresher.

As a child I don't remember ever worrying about the dust and cobwebs but I do remember sharing in the cleaning process. I would rush home from school to don old woollen socks and skate across the freshly waxed floors to buff up the shine—all with mother's hearty approval. And I remember admiring my reflection in the newly polished silver set, framed by my blackened fingertips. Certainly, the greatest joy in housecleaning was seeing the end results.

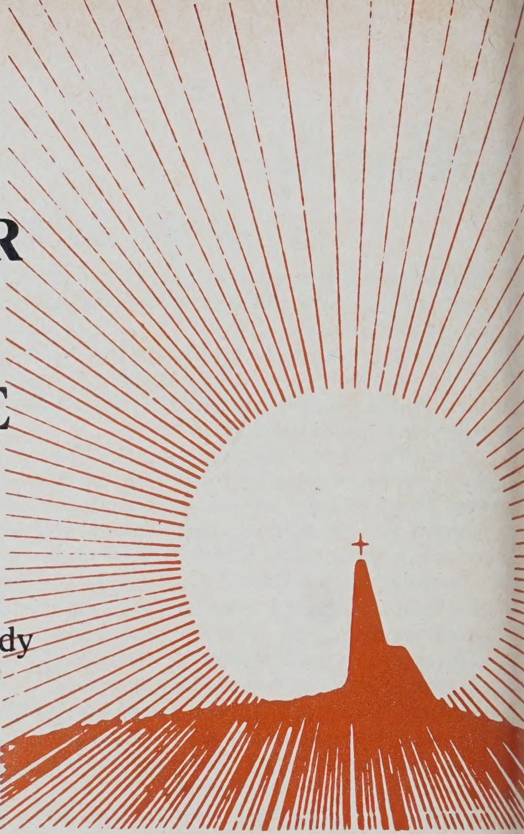
Today, I only try not to worry about the spectres of dust that have gathered in the corners and under the chairs, but I don't clear them out assiduously each spring and fall. I take irregular swipes at cobwebs whenever I'm procrastinating over an editorial or expecting very special guests.

I suppose that reflects the attitude of many of my generation. We, or rather our fancy gadgets and machines, do what is absolutely essential and the rest gets done sporadically or not at all. At least with regular housecleaning the job was done twice a year and there were no excuses. Your neighbour's progress would keep you on your toes!

We should never be so casual about our moral and spiritual housecleaning. How often do we think to 'spring clean' our minds and hearts of all the dust and cobwebs that accumulate over the years; those worries and anxieties that roll around like tumbleweed; the doubts and fears that darken the windows of our souls? Let's not wait for spring or even fall. Sweep them out now! Shake loose all the negative feelings that clutter up the attics of the mind. Shine the treasures of love, faith and hope that have grown tarnished with misuse. Wash and starch the linens of patience and courage. Let's open the windows and let the message of spring fill our whole beings with renewal, recommitment and revitalization. Let the March winds blow. Spring—and Easter— are just around the corner.

L. June Stevenson

THE POWER OF GRACE



Lenten Meditations for Personal and Group Study

Prepared by Brian J. Fraser

Many of our brothers and sisters in Christ, especially among the North American churches, seem to think that power is unChristian. Power, they argue, is something of this world, something tainted with sin and, therefore, to be rejected. Struggles for power and revolts against those who hold power, particularly violent revolts, are just not polite and should be avoided at all costs. Life, their attitudes suggest, is easier if the Church remains uncontaminated by the responsibilities of power.

But life is impossible without the exercise of power. Power is simply the means whereby we exercise the stewardship of the creation given to us by God and establish the relations of justice and peace called for by God with one another. The question is not whether, but how, we exercise power. Does our use of our abilities and resources witness to and express the power of grace that has transformed our lives in Christ or does it reflect the graceless powers of self-interest? Are we agents of the power of grace or captives to the graceless powers?

The Passion Narratives, which tell the story of the days leading up to the death and resurrection of our Lord, best portray Jesus' understanding and use of power. The following studies, based on incidents during those days, are designed to stimulate your thought and prayer about the power of grace and its work in the world. Each section begins with suggested readings from the Gospels, includes a brief comment on the passages and concludes with a selection from a contemporary theologian, offered in the hope that you might read further in his or her writings.

1 A New Kind of King

Read: John 11:45-12:19 and John 15: 1-17 (R.S.V.)*

You are my friends... John 15: 14

Jesus was a disturbing character. He disturbed the Jewish leaders, who combined in their persons the religious, political and economic power of Palestine in his day, because they saw him as a threat to their control over the people. He challenged their social power at its very heart—their claim to represent God's will and authority. Jesus' entry into Jerusalem during the major feast of the Jewish year was a direct confrontation with those who abused their power and exploited the people for their own self-interest.

Jesus also disturbed his own followers. Many of them looked for a Messiah who would overthrow the powers that oppressed them and exercise power in their favour. But, as Jesus tried to teach his disciples in the midst of his critical encounter with the Jewish power structure, he embodied a new kind of authority—that of friendship. In the Christ event, God reconciled us to himself, made us heirs of all the divine promises, and invited us into an intimate, heart-to-heart relationship with our God and with each other. This friendship of depth to depth between men and women and God, and among women and men, presented a radical challenge, not only to the contemporary power structures, but also to the expectations of many of those attracted to Jesus. The new world Jesus came to inaugurate was rooted in an accepting and forgiving love that bestowed dignity and value on all human beings and their environment. Power was a trust from God to be used in friendship with the whole of creation.

> *In the notion of Jesus' friendship we find a summary of what the previously used exalted titles had to say with regard to society: as* ***prophet*** *of God's kingdom for the poor, Jesus becomes the friend of sinners and tax collectors; as* ***high priest*** *he sacrifices himself for the life and salvation of others and consummates his love through his death in friendship; as the* ***exalted lord****, he liberates men and women from servitude and makes them friends of God. In theological doctrine concerning Christ's threefold office his work has always been described in highly exalted and official terms, concealing his simple friendship in the process. The corresponding official church has therefore always maintained an exalted air as well, becoming in the process a "church without fellowship". When Christ lives and works, however, as prophet of the poor, as sacrifice for the many, and as freedom-leader, then he lives and works as friend and brings about friendship. It would be well if the church, church officials, and those taken care of by them finally recalled that together they are no more and no less than a "fellowship of the friends of Jesus".*

Jurgen Moltmann, *The Passion for Life: A Messianic Lifestyle*, (Fortress, 1978), p. 60.

---

* All Scripture is taken from the Revised Standard Version.

2 Righteous Anger

Read: Matthew 21: 1-17

My house shall be called a house of prayer... Matthew 21:13

So much, then, for whatever might be left of our picture of Jesus as gentle, meek and mild, or Mr. Nice-Guy. He got angry and acted on it. But the source and object of the anger is important. The righteous anger he expressed at those who exploited the poor in the courts of the Temple stood in the tradition of the Old Testament prohets, those who had experienced some aspect of God's innermost nature and will and who proclaimed that message to the people. God's Word, spoken through the prophets, came as angry judgement to those who had turned away from their covenant relationship with God, their fellow human beings and the creation. The same Word came as comforting salvation to those who suffered and were sinned against because of the breaking of the covenant.

As we examine our lives in this Lenten season, we begin to recognize that God's Word—living in Jesus Christ and the Spirit, witnessed to in the Scriptures, and interpreted in preaching and teaching—comes to each of us as judgement AND salvation. The mask of goodness drops from the face of exploited and broken relationships. Only then, after we have been confronted by God's righteous anger, do we experience the depth of salvation in accepting and forgiving love, a love with the power to transform our inner and outer lives. The illusion of innocence is replaced by the reality of forgiveness.

I believe in jesus christ
who was right when he
like each of us
just another individual who couldn't
beat city hall
worked to change the status quo
and was destroyed
looking at him I see
how our intelligence is crippled
our imagination stifled
our efforts wasted
because we do not live as he did
every day I am afraid
that he died in vain
because he is buried in our churches
because we have betrayed his revolution
in our obedience to authority
and our fear of it
I believe in jesus christ
who rises again and again in our lives
so that we will be free
from prejudice and arrogance
from fear and hate
and carry on his revolution
and make way for his kingdom

From "Credo", in Dorothee Sölle, *Revolutionary Patience*, (Orbis, 1977), pp. 22-23.

palm sunday

3 Solitude

The Reverend Brian Fraser is minister at Glebe Church Toronto and on the Committee on Theology of the Caribbean and North American Area Council of WARC.

Read: Mark 14: 32-50

Could you not watch one hour? Mark 14: 37

Jesus experiences two forms of aloneness in Gethsemane. He prays and he is abandoned. For most of us, the second becomes the determining fear in our lives. To be abandoned is a form of aloneness we are desperate to avoid. We conform to gain acceptance from those around us, we compromise to please and placate, we avoid the confrontations that create real and lasting friendships. Our self-esteem depends on the response of our fellows. We become slaves to the wills and whims of those who seek to manipulate and exploit. The fear of abandonment imprisons us.

Yet Jesus risks, and ultimately suffers, abandonment to be true to his relationship with God. Paradoxically, it is through that faithfulness that closer and deeper relationships are formed that create the foundations of the Church. The creative aloneness in Gethsemane is the solitude of prayer—the opening of Jesus' whole being, with its distress, its sorrow and its fear, to God. It takes considerable courage to unmask our innermost selves to God and even more courage to act upon his silence when we ask that difficulties disappear. But God with us means that we are with others in all circumstances, even those that require us to face abandonment and death in order that God's will may be done.

In the solitude of the heart we can truly listen to the pains of the world because there we can recognize them not as strange and unfamiliar pains, but as pains that are indeed our own. . . . Compassion born in solitude makes us very much aware of our own historicity. We are not called to respond to generalities but to the concrete facts with which we are confronted day after day. A compassionate man can no longer look at these manifestations of evil and death as disturbing interruptions of his life plan but rather has to confront them as an opportunity for the conversion of himself and his fellow human beings. Every time in history that men and women have been able to respond to the events of their world as an occasion to change their hearts, an inexhaustible source of generosity and new life has been opened, offering hope far beyond the limits of human prediction.

Henri Nouwen, *Reaching Out: The Three Movements of the Spiritual Life,* (Doubleday, 1975), pp. 41-42.

4 Death

Read: Mark 15: 1-41

And they crucified him... Mark 15: 24

The graceless powers took their best shot. They crucified Jesus as a criminal, despised and rejected by the authorities and the crowds, and abandoned by his followers. Death is the ultimate threat available to the graceless powers. Those who seek to control, manipulate and exploit depend upon the power of death. They live by the death-dealing denial of God-given resources and dignity. They maintain power by threats of death that play on our fears, doubts and insecurities.

The followers of Jesus watched the crucifixion from a distance. They stole away from Golgotha under the shadow of the power of death. They hid in silence, victims of their own dread.

We too watch from a distance. Too often we hide in silence when confronted by the power of death. We respond exactly as the graceless powers intend—as passive victims lost in self-pity.

Yet this is hardly an accurate description of the early Christian communities that recorded their witness to the power of God in the life of Jesus found in the gospels we have been reading. Something happened to defeat the power of death in their lives. The power of Grace became such a reality to them that they could challenge the graceless powers wherever they found life denied. Their daily lives were infused with the power of the Resurrection.

Jesus preached and verified a freedom from the captivation of death which threatens the politics of this age in the most rudimentary way.... It is the power of death multi fariously at work in the world which explains why the authorities cannot overlook the ministry of Jesus when it becomes apparent to them that he possessed authority and exercised a power over death, as exhibited in his preaching and healing. In the midst of the climactic public confrontation between the political principalities and Jesus during Holy Week (on Maundy Thursday) Jesus promised that his disciples would receive and share through his triumph over the power of death. And so it is that his promise is fulfilled at Pentecost. Thereafter, whenever that authority over death is shown—such as when Christians live faithfully in the power of the resurrection, freed from the captivation of intimidation of death—his people suffered and continue to suffer the hostility and harassment of the ruling principalities similar to that which Jesus had undergone.

William Stringfellow, *Instead of Death*, (Seabury, 1976), pp. 8-9

5 Resurrection

Read: Luke 24: 13-35

The Lord has risen indeed... Luke 24: 34

What more appropriate way for the Christian community to remember Jesus' sharing of the gospel of resurrected life than through the interpretation of the Scriptures and the celebration of the Sacrament of the Lord's Supper—marks down through history of his continued presence in the world through the Church. The power of Grace is for this life and this world. It meets us in the midst of our fears and anxieties. It speaks to the very depths of our beings and creates the courage to live through and against death in its many forms.

The experience of Grace at the centre of our lives can never be a privatized event. While deeply personal, it also creates community by offering an alternative to the isolating power of death. Instead of facing the graceless powers as lonely victims of our fears and insecurities, we do so as friends and heirs of Jesus—friends of God in the community of the Church and heirs to the covenant of eternal life sealed in the Passion of Christ.

We have lost touch with the continuing dimension of resurrection, the manner in which it is still an urgent part of our own lives.... The wonder of Christianity lies in the way it continuously alerts us to the mysteries of ordinary living; it helps us always to see reality freshly, to perceive, in other words, how laden with truth and beauty our lives with each other really are. We are so accustomed to the various sore spots of everyday living that we find ourselves estranged from the marvels of living in a redeemed universe. Mysticism and spiritual fulfillment seem just around the bend or across the farthest border of our existence; our faith in the resurrection, however, enables us to come alive again to the spiritual riches and opportunities that are close at hand. That is why the Lord said, in what I am told is the most accurate translation of the phrase, "the kingdom of God is in the midst of you".

Eugene Kennedy, *The Joy of Being Human: Reflections for Every Day of the Year*, (Image, 1976), p. 99.

An Invitation

These Lenten meditations are based on a sub-theme of the **General Council of the World Alliance of Reformed Churches** (WARC), to be held in **Ottawa** from **August 17-27, 1982**. The Council will bring together delegates and visitors from one of the largest world families of churches—representatives from 149 different churches in 78 different countries. More information and registration forms may be obtained from: Dr. Donald C. MacDonald, Principal Clerk, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

* * *

WHAT?— A conference for all women
WHERE?— Echo Valley, Ft. Qu'Appelle, Sask.
WHEN?— June 18, 19, 20, 1982
THEME?— Our Faith in Action

* * *

The Trek to Qu'Appelle in 1982

ANNA: Have you heard there's to be another women's conference next June?

LOIS: You mean like that wonderful one which took place in Ottawa in 1980? Where is it to be this time?

ANNA: In Saskatchewan. Those who attended the Ottawa Conference went home so full of enthusiasm that it's spreading like a prairie fire.

LOIS: I wonder if they can equal the inspiration and fellowship experienced at the Ottawa Conference. That was really a highlight in my Christian life.

ANNA: Well, I can't see why not. They have chosen the same theme, *Faith in Action* and have secured the same theme speaker, Miss Cathie Nicoll of Calgary. You remember what an inspiration she was to those of us who were fortunate enough to have attended the Ottawa Conference.

LOIS: Do you mean to say they're just copying what they had in Ottawa?

ANNA: Well, no, not exactly. But even if they did, it would be well worth anyone's time to go again. I'd certainly get benefit from hearing Cathie Nicoll again, and even if the Bible study is the same, which it likely won't be, I'm sure I'd get more out of having it a second time. And weren't those interest groups wonderful? However, I've heard they're going to have workshops instead with some different topics for discussion and of course with different leaders.

LOIS: Who do you think will lead the groups this year?

ANNA: Well, the Area Educational Consultants in the four Western Synods are going to give leadership in Bible study: Creola Simpson, Lois Snider, Ivy Howard and Lorna Cameron. Ruby Walker who has been a deaconess in Calgary for a good many years is going to conduct a workshop on hospital visiting.

Other workshops and their leaders are:

Myths & Realities of Aging—Harry Mullens; Creative Writing—June Stevenson; Death and Dying—Rev. Owen Still; Creative Worship—Lois Powrie; Music—Lois Snider; Christian Education in the Home—Marion Barclay; Third World Issues—Mary Morris; Native Concerns—Georgina Bone; Single Parenting—Anne Coupland

ANNA: Do you remember Marg Hyndman at the Ottawa Conference? She's really the spark who got this thing going. She lives in Ft. Qu'Appelle and along with other members of the Saskatchewan Synodical they've arranged for ECHO VALLEY CONFERENCE '82 to be held in the Echo Valley Centre, Ft. Qu'Appelle.

Legend of the Qu'Appelle

The name Qu'Appelle is French for "Who Calls". Indians tell of a French trader who loved an Indian girl. He had left with the promise to return in the Spring. On his return trip through the valley, he heard his name echo across the lakes and he called out "Qu'Appelle?". His sweetheart, very ill, had called out his name before she died. It was her voice that had echoed through the valley and across the lake.

LOIS: That's in the Qu'Appelle Valley, isn't it? I've seen pictures of it. It's a beautiful spot and one of the historic areas of Saskatchewan. I remember reading Pauline Johnson's poem entitled "The Legend of the Qu'Appelle".

ANNA: Yes, it was inspired by a story told by the Indians living in that area. I've heard the planning committee is trying to make sure everyone can go to the conference. They are making provision for the disabled and for people who require special diets.

LOIS: It sounds as though they've thought of everything.

ANNE: I do hope people who really want to go will register in plenty of time and not be disappointed as quite a few were in 1980. In Ottawa, over 400 attended but at Ft. Qu'Appelle there's accommodation for only 300. Registration forms should be available this month. I believe the cut-off date is May 15, 1982.

LOIS: I wonder if there is any way I can get to Qu'Appelle in June? What are the exact dates?

ANNA: June 18, 19, and 20. I hear that in Alberta they're thinking of chartering a bus and hope that women from British Columbia will be able to join them. That would be a wonderful way to get acquainted and to establish fellowship before arriving at the Conference.

LOIS: Did you say it was for W.M.S. women only?

ANNA: No. I certainly did not! It's for any and all women of the church. They hope that women who belong to other groups and those who don't belong to any group will go, and they're especially inviting Native women. Echo Valley Centre is near a reservation and one evening they hope to have some of the Native People share their culture. The program includes a tour of the Valley as one of the options in addition to the workshops.

LOIS: It really sounds like a great opportunity to enjoy Christian fellowship with other women in the four Western Synods.

ANNA: Yes, and some people from the National Church Offices are planning to attend, too.

LOIS: What's all this going to cost?

ANNA: Well, with the increased price of gasoline and everything, transportation could be expensive. However, by chartering a bus and arranging car pools, we should be able to keep travelling costs down. Once we get there, registration, room, meals and other major expenses are included in the $82 registration fee. The slogan is "Eighty-two dollars for Conference '82". (I've heard there may even be a travel subsidy for those who have to travel over 500 miles.)

LOIS: What about people who can't afford that much?

ANNA: Not everybody will be paying for it all by themselves. Groups may provide funding to help out with expenses. Sometimes when a group sponsors someone, that person feels responsible to bring back a full report. In that way, the whole group benefits.

LOIS: Well, I think I'll get my registration form in as soon as we receive them. I suppose it'll say on it where it should be sent.

ANNA: More information will be coming out through the W.M.S. groups, and ministers are to receive bulletins and posters.

LOIS: It all sounds most interesting and worthwhile. I certainly plan to go. I trust that many women from across the west will join us there. Let's really try to learn what "Our Faith in Action" must mean to each one of us living in God's World today.●

MARCH
1 2 3 4 5 6
7 8 9 10 11 12 13
14 15 16 17 18 19 20
21 22 23 24 25 26 27
28 29 30 31

The stormy March
has come at last,
With wind, and cloud,
And changing skies

IRELAND

"Island of Saints and Scholars"

From the year 432 A.D. when Patrick, earlier a boy hostage, returned as a man to light the Paschal Fire on the Hill of Slane, the Gospel of Jesus Christ spread rapidly throughout the whole land. Kings and Chieftains forsook their considerable comfort and wealth to become leaders of simple Christian communities, or to give themselves to the contemplative life.

The burning desire to tell of the love of God in Christ led to a great missionary outreach, when men like Columba, Columbanus and others founded Christian centers at Iona, Lindisfarne, Gall,and spreading out to other parts of Europe—just at the time when that continent was emerging from the Dark Ages.

Scholars studied the Bible and illuminated their precious velum manuscripts with intricate and mystic designs. A famous example of this work consists of the four Gospels, and is known as the Book of Kells. It dates from the ninth century and is now in the library of Trinity College, Dublin.

The story of Redemption was carved in granite, which formed the great Celtic crosses which are such a feature of the Irish countryside. Everywhere the skyline is broken by the silhouette of abbey, cathedral, or cross.

This golden age of Christian witness and learning in Ireland gave it the name abroad of the "Island of Saints and Scholars".

Despite the dimming of the vision, when ensuing centuries brought poverty, degradation, and famine, the missionary spirit never died and today there are over 6,000 Irish missionaries serving overseas.

During the reign of Henry II of England, the Church of Ireland, which had been a free national church, subject only to its own Bishops, submitted to the rule of the Pope. In the centuries since the Reformation, the fragmented church has continued to minister to the Irish people.

Today about 75% of the 5,000,000 inhabitants belong to the Roman Catholic Church, and the remainder to the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, and other Protestant denominations, all of which have made their own distinctive and valuable contribution to the spiritual and temporal life of Ireland.

It is of great importance to note that, after political partition, all of the churches, together with most of the influential secular institutions and sporting bodies, continued to operate on an island-wide basis.

The question is constantly asked if the present conflict in Northern Ireland is political or religious. It is certainly not a religious war. The church leaders have done much to try to bring about peace. In spite of the complexities of the situation, and there are many, the trouble is basically caused by two communities with different histories and aspirations living in close proximity—each having legitimate rights—which the other is often not willing to concede.

In recent years there has been a marked re-awakening of interest in the study of the Bible throughout the land. This combined with a longing for spiritual renewal as exemplified in the Movements for Peace, Christian Reconciliation and Charismatic Renewal, together with the formation of many ecumenical prayer groups, gives much hope for the people of Ireland. When the tide of spiritual re-birth sweeps in, the rock pools of division will disappear.

We seek an Ireland united indeed, not for expediency nor necessarily by the changing of political frontiers, but as a people gathered to worship in humility and repentance at the Cross of Christ, in order that as individuals each may be willing to be scattered in the service of the Risen Lord wherever He leads.

Taken from material prepared for the World Day of Prayer, 1982.

"We enter upon each day with
the power of God to guide us,
the might of God to uphold us,
the wisdom of God to teach us,
the eye of God to watch over us,
the word of God to give us speech,
the hand of God to protect us,
the way of God to stretch before us:
against all the snares of the devil,
against the temptations of the mind
and of the body,
against all who plan to do us harm."

(St. Patrick - 5th century Latin)

Where are *You* in the Easter Drama?

by Diane Reid

Leader—CALL TO WORSHIP: Blessed be the Lord our God who only doeth wondrous things; and blessed be His glorious Name forever; and let the whole earth be filled with His Glory. (Book of Praise)

—OPENING PRAYER: O God our Father, we give you thanks that we can gather here today to celebrate the glorious resurrection of your Son Jesus Christ. Give us, we pray, that sense of wonder and hesitant hopefulness that the disciples had as we grapple with the meaning of this news in our own lives. Visit us with your Holy Spirit as we seek to glorify you in Jesus name. AMEN

ALL —HYMN # 188 **Hallelujah! Hallelujah!**

First Reader—What does Easter mean to you? Is it an exciting, dynamic time, a chance to bury the negative and nurture the positive, the start of spring? Where are you in the Easter drama?

—are you like Thomas who just couldn't believe until he had physical proof,

—are you like Peter running to the tomb in desperate belief?

—are you like the two on the road to Emmaus—really struggling to understand what the future will hold?

—are you like Mary of Magdala—a messenger to others?

New International Version recommended for all Scripture readings.

Second Reader —SCRIPTURE: John 20: 1-9 The Empty Tomb

—PRAYER OF RESPONSE: O God, help us to understand the meaning behind the action. These disciples believed that he was not in the tomb because they could see that He was gone but they did not understand the scriptures *that he must rise again from the dead*. We believe—help our unbelief. AMEN

All —HYMN #193 **The day of resurrection**

Third Reader —SCRIPTURE: John 20: 1-18 Jesus Appears to Mary of Magdala

All —RESPONSIVE READING: Hymn #196 Good Joseph Had a Garden (third reader and group read alternate verses)

Fourth Reader —SCRIPTURE: John 20: 24-31 Jesus Appears to Thomas

—PRAYER OF RESPONSE: *Now faith is being sure of what we hope for and certain of what we do not see.** O God our Father—we cannot "see" Jesus the way that Thomas did. Help us, through the gift of your Holy Spirit, to be certain of what we cannot see—His resurrection and Life through the lives of believers. AMEN

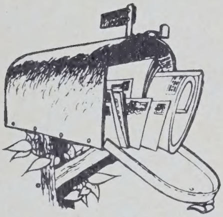
Fifth Reader —SCRIPTURE: Luke 24: 13-34 On the Road to Emmaus

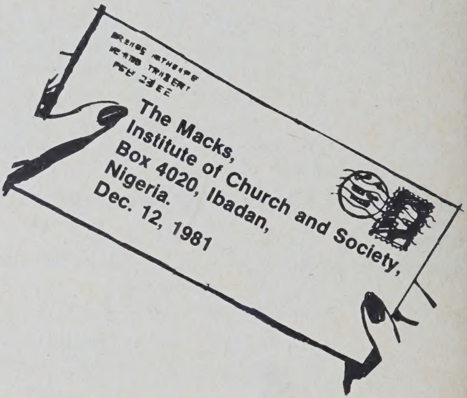
—PRAYER OF RESPONSE: O Giver of every good and perfect gift—help us on our road of life to be continually aware of your presence with us. Let us not be blind to your interaction with us. Give us a sense of understanding that through your death and resurrection we can conquer death and decay. Give us a sense of that glorious hope that we can experience in eternity and here on earth with the guidance of your Holy Spirit. AMEN

All —HYMN #201 **Thine be the glory** ●

Diane Reid (nee Jamieson) is a graduate of Ewart College, working for the Pension Board of the Presbyterian Church in Canada at 50 Wynford.

Dear friends,





It's hard for us to believe that we've been in Nigeria for only a bit over two months. So much seems to happen here in the course of a day. A lot of time is spent simply surviving—carrying buckets of water, cooking, getting insects out of the food, washing the clothes, talking to people who come to the door, getting stuck in traffic, finding someone in town who can repair something or still has gas to sell, bargaining in the market. The markets and the streets in Ibadan are incredibly alive. The energy level, the volume, is much higher than in Canada. There is no siesta. Even in the heat of the tropic sun, drivers shout and honk and drive as only Nigerians can, with complete contempt for the niceties of law and the dictates of courtesy. Everyone is on the hustle and out to make a naira.*The market women start before dawn and are still selling everything from tomatoes to Sony tape recorders by kerosene lamps at 9:00 in the evening. Life, especially in the markets, is overpowering. Although the Institute where we are living is fairly cloistered, we are still recovering from our initial sensory overload—the sights and colours, the noise and smells, smouldering garbage and open sewers, jostling elbows and naked children underfoot, red peppers and fresh fish and everywhere the drunken angles of the tin roofed shanties.

Nigeria is a country of explosive contrasts. Muslim nomads from the North lead bony cattle through a shouting, screaming throng of traders who are selling bottles of Dubonnet and cognac beneath an unfinished 6 lane expressway. On the new expressways that have been completed, white Mercedes zip past at 160 km hr. until they meet someone riding a bicycle in the opposite direction. There are a lot of accidents here.

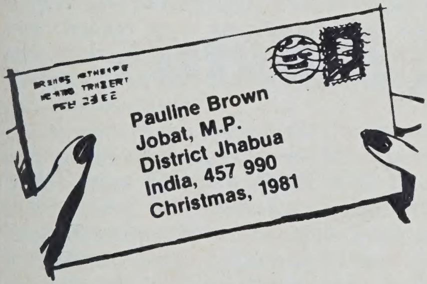
The Presbyterian Church here is an expatriate church in the sense that all its members come from somewhere else. The majority are from the eastern part of Nigeria, but we also have some Camerounians, Ghanians and a few 'Europeans'. People have come to Ibadan for professional reasons—as teachers, government officials, policemen, university professors and businessmen. It's a surprising tightly knit community and an exciting congregation to be with. The current project is to build a church. We have been worshipping at a Youth Centre for the last several years, but the State government policy about religious groups using government buildings has changed, so we want to move out before we are asked to do so. There was a fairly successful campaign to launch the building fund 5 weeks ago. About $25,000 was raised and we expect to start building early in the new year, God willing.

---

*A naira is $2.25 Canadian.

There are two other things I should say about the church. The first is that they sing well and very enthusiastically—not only the hymns from the RCH, but also the choruses which seem to be part of the heritage of many African churches. The second has to do with a death of one of our members that took place last week. The body was sent back for burial in Calabar, but while it was being prepared for the journey, members of the church went to the home of the bereaved every night to sing hymns and to pray. There is a warm, confident, communal faith here in Nigeria that is very impressive. Plans for the future include spending more time on the University Campus nearby where some of our members are students. Involvement with the Student Christian Movement is a possibility.

Sincerely,
Barry & Anita



I have two problems. Their names are Moti and Hira. In Hindi "Moti" means "Pearl" and "Hira" means "Diamond". At the moment I am not feeling very preciously towards them. Moti and Hira are two year old bull terriers deeded to me by dear friends in South India. They are extremely playful animals, and usually fairly obedient. . . when one can catch them. Unfortunately, one is not able often to catch them. And this brings us to my particular problem.

Having been to Canada not too long ago, I added a number of new friends' names to the list in a new address book, and was also busy bringing the old addresses up to date. With good intentions this year of sending greetings to many friends, letters (many of which had been returned to me because of wrong addresses) were brought out, and address book placed nearby. While involved in other activities, I was not paying attention to my friends. I should have been. It was a great shock to find the address book almost completely devoured (did you know that bull terriers, like goats, relish paper, glue and cardboard?).

I really don't begrudge them their feast, but it is not just a little frustrating to be unable to send greetings to those who have been often in mind during the year. The immediate problem was sending Christmas greetings, but along with that was the realization that many friends' addresses are irretrievably lost, unless some plan could be made.

Although my sad tale will not be published until after the season is well passed, at least an explanation could be made to the concerned among your readers for the non-receipt of letters from this part of India. Therefore, may I request you, in the spirit of Christmas, to send the joyful, albeit slightly chewed greetings from Moti, Hira and me... and the two remaining members of our menage, our two cats!

If all your readers devour your magazine as thoroughly as I, then I am content that they will surely find my letter, and it will be wonderful to start a new book in the new year!

With warm wishes that the joy, goodness, and blessings of this season when we remember and celebrate God's wonderful Gift to us, may remain a part of our daily experience through each day of 1982.

Yours sincerely,
Pauline.

wms highlights

Centennial Celebration, Palmerston, Ontario

On November 22, 1981 the members of Knox WMS met in the church for their centennial thankoffering. There was frozen snow on the highways but many friends and former members from out of town, and members of other WMS groups in the area drove to Palmerston to attend. Members of the Agnes Dulmage Evening Auxiliary and of the congregation were also present.

The Rev. Edward Dowdles gave a message of welcome, and the service was led by Vice-President Miss Eleanore Smith.

After the opening hymn, and prayers given by Treasurer Mrs. Jean McMaster, Eleanor gave a short history of Knox Palmerston WMS from 1881 to 1981.

Mrs. Jean Barker, President of the Waterloo-Wellington Presbyterial, and Mrs. Vera Richardson, President of the Toronto-Kingston Synodical, brought greetings.

President, Mrs. Gertrude Noble introduced the speaker, Mrs. Flora Cleghorn, Secretary of the Council Executive of the WMS (W.D.). She has recently returned home after several weeks of travelling, mainly in China, Taiwan and Japan, and she told about some of her experiences. She said religion is not encouraged in China but is not disallowed either, and that there are many flourishing Christian communities there. She and other members of her group attended services and were allowed to give gifts of bibles in both English and Mandarin Chinese. She said the Taiwan plains are densely populated and about 8% of the people are Christian. However, in the mountain areas, 75% of the people are Christian mainly because of the work of one woman who was converted to Christianity and then carried the message to the mountain people. Mrs. Cleghorn said she attended a meeting of the 36th General Assembly of the Korean Christian Church in Japan, and that it was a truly uplifting experience, with an inspiring sermon, followed by Communion.

Secretary Mrs. Phyllis Hayden thanked Mrs. Cleghorn and the service ended with a hymn and benediction. All present were then invited to a social gathering and refreshments, and the beautiful 100th birthday cake was cut by Past President Mrs. Zelma Smith.

Members of the Centennial Committee who prepared the event were Mrs. Zelma Smith, Miss Eleanore Smith, Mrs. Gertrude Noble, Mrs. Vera Lucas and Mrs. Jean McMaster. Vera crocheted corsages in the Presbyterian colours and presented them to all WMS members. Mrs. Stella Carswell and Mrs. Ivy Moore were in charge of the lunch arrangements and were helped by Mrs. Emma McRae, Mrs. Evelyn Turner, Mrs. Della Long, Mrs. Lily Clark, Mrs. Lorna Melville, Miss Pearl Wilson and Mrs. Phyllis Hayden. Members Mrs. Lily Storey and Mrs. Janet Arbuckle were not able to be present.

Peterborough Presbyterial Annual Meeting

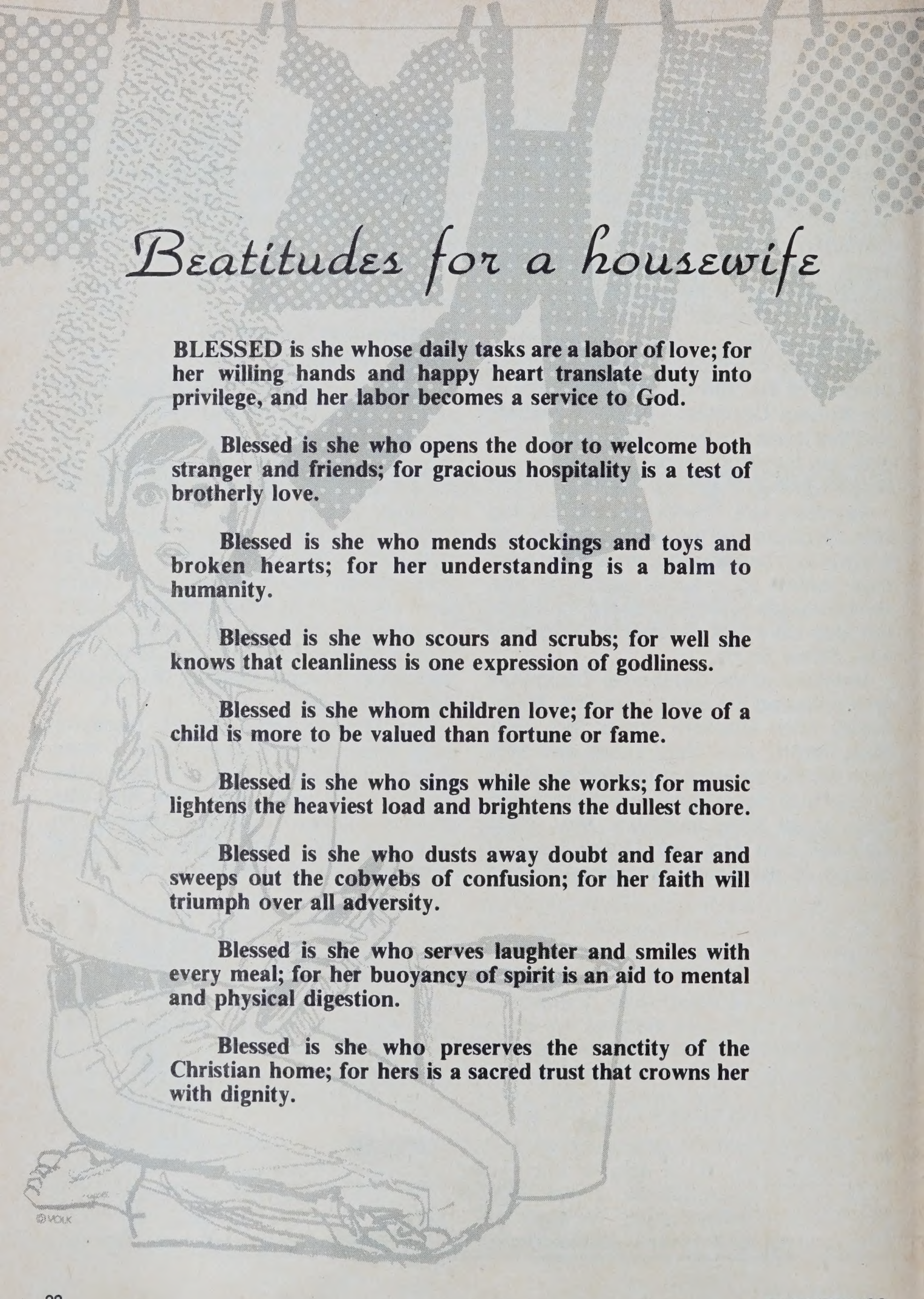
St. Andrew's Church, Cobourg hosted the Annual Meeting of the WMS, Peterborough Presbyterial on January 13. The morning session was opened by president Mrs. Jean Abrams and the worship service led by the Port Hope ladies. The annual reports were given showing a very successful year for Presbyterial. Two new children's groups were started in St. Paul's, Peterborough.

Important dates to remember are the Spring Rally in Hastings May 12 and the Synodical Annual Meeting in Belleville April 19 and 20.

Mrs. Marjorie Ross, Council Treasurer and Miss Anja Oostenbrink, Area Educational Consultant led a discussion on the future of the WMS. Mrs. Ross has travelled across Canada studying the aims and objectives of the WMS. Miss Oostenbrink installed the officers.

Great is our Lord, and of great power:. . .
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass upon the mountains.

Psalm 147



Beatitudes for a housewife

BLESSED is she whose daily tasks are a labor of love; for her willing hands and happy heart translate duty into privilege, and her labor becomes a service to God.

Blessed is she who opens the door to welcome both stranger and friends; for gracious hospitality is a test of brotherly love.

Blessed is she who mends stockings and toys and broken hearts; for her understanding is a balm to humanity.

Blessed is she who scours and scrubs; for well she knows that cleanliness is one expression of godliness.

Blessed is she whom children love; for the love of a child is more to be valued than fortune or fame.

Blessed is she who sings while she works; for music lightens the heaviest load and brightens the dullest chore.

Blessed is she who dusts away doubt and fear and sweeps out the cobwebs of confusion; for her faith will triumph over all adversity.

Blessed is she who serves laughter and smiles with every meal; for her buoyancy of spirit is an aid to mental and physical digestion.

Blessed is she who preserves the sanctity of the Christian home; for hers is a sacred trust that crowns her with dignity.

NEWS

WORLD COUNCIL OF CHURCHES, GENERAL SECRETARY POTTER ON SITUATION IN POLAND

"We are deeply concerned about the escalation of events in Poland, in which the Polish authorities have felt compelled to declare a state of martial law, with the suspension of civil and political rights.

"We underline our conviction that the crisis in Poland is and should remain a matter internal to Poland, which the people and the government of Poland must be allowed to solve without interference from outside.

"We profoundly hope that dialogue will take the place of confrontation and that a peaceful resolution can be found to ease the tensions and to lift as rapidly as possible the dangerous state of martial law. In this we support the reconciling efforts of the churches in Poland and pray for wisdom and strength for their leaders, especially Archbishop Glemp, whose fervent appeal to reason and dialogue is the only constructive approach."

TO CHANGE ONE'S RELIGION FORBIDDEN IN NEPAL—CHRISTIANS IN JAIL

Singapore (RPS) — Information has been received here that twelve Christians have been indicted in a court in Kathmandu, Nepal, for contravening Article 14 of Nepal's constitution which states: "It is forbidden to change one's religion."

An unsigned letter to a provincial governor alleged the Christians were guilty of various "offences", including "publishing Christian books" and "making an excuse of looking after crippled, helpless and unclaimed children, making them study various books and Bibles on Christianity, and when they have become skilful, encouraging them to enter poor and uneducated communities of the country to preach their religion". Based on constitutional sanctions against conversions to another religion, charges against one Christian described him as, "being Nepali, and his ancestors being Hindus, who has now changed his religion to Christianity and is marching forward to deceive his motherland, Nepal."

According to CCA News there are now over 50 Christians in Nepal's prisons charged with "Christianisation".

RECENT PASTORAL LETTER OF INTEREST

According to a new 175-page pastoral letter from Pope John Paul II, marriages between Roman Catholics and persons of other Christian traditions contain elements "that if developed could well be made more use of, both for their intrinsic value and for the contribution they can make to the ecumenical movement". Other sections of the document reaffirm Roman Catholic teaching on the indissolubility of marriage and the impossibility of divorced Roman Catholics who remarry being allowed to receive holy communion. It also reiterates rejection of abortion, premarital sex, and methods of birth control considered artificial. EPS

FIRST MEETING OF PROTESTANTS IN CAMEROON ON RESPONSIBLE PARENTHOOD

Yaounde (RPS) - A forceful condemnation of non-spontaneous abortion, the abusive use of contraceptives, a better preparation of young people for marriage, the setting up of courses in sex education in schools and more effective support of couples with a view to responsible family planning, are some of the recommendations made by the participants at a seminar on *Responsible Parenthood Today* held by the Protestant Churches of Cameroon at Yaounde *from the 8th to 13th* November 1981. Organized by the Federation of Evangelical Churches and Missions of the Cameroons (FECMC) this meeting had three fundamental objectives:

—to establish a forum for theological and ethical reflection among Christians with a view to responsible parenthood which will strengthen the family unit;
—to start the process of making the church aware of the changes come about in all areas and their impact on family life and sexual behaviour;
—to make concrete suggestions to the member churches of FECMC on questions of sex education, responsible parenthood and birth control.

It is the first time that the Protestant churches have organized a conference designed to take up a stance in the controversial debate on family planning and contraception methods. In fact the final paper drawn up by the participants at the seminar seems to be a veritable charter of protection for the family. The participants ask the Churches to prepare marriage according to Christian ethics. The accent is on support for couples with the aim of limiting the spread of divorce. The Church's work can be aided by the training of marriage counsellors (there is only one for all the churches in Cameroon).

PRESBYTERIAN CHURCH WOMEN OF LIBERIA HOLD 5TH ANNUAL CONFERENCE

Monrovia (RPS) — "The Kingdom of God in the proclamation of Jesus" was the main theme of the 1981 Annual Conference of the Presbyterian Church Women held at Johnsonville, Montserrado County, Liberia, from 6th to 8th November. Guest speaker was Mrs. Tidi Steward. Political changes have taken place in Liberia in the last year and a half, but they have not prevented the Presbyterian Church Women from carrying on their commitments in the life of their Church. The centrality of the Bible was strongly stressed during the Women's Conference. "The Church exists to proclaim and exalt the Christ of the Bible", said Mrs. Steward in her address. "Church organizations and groups which do not enthrone the Bible in the lives of their people are false to their mission." Presbyterian Women of Liberia are looking forward to sending a delegate to the WARC General Council in Ottawa, August 1982.

SUBMARINE TO BE NAMED "CORPUS CHRISTI"

The US navy secretary has rejected church requests that a nuclear submarine named after the Texas city of Corpus Christi be called something else. John Lehman cited Augustine and Thomas Aquinas as support for the view that a nation may maintain arms for its defence. He also suggested that the name, Latin for "body of Christ", would remind military personnel of the "humanistic values of peacekeeping". EPS

IRISH MODERATOR CRITICIZES PAISLEY

The moderator of the Presbyterian Church in Ireland has strongly criticized statements and tactics of independent Presbyterian minister Ian Paisley, who recently urged his followers to kill members of the Irish Republican Army out to kill Protestants. Said John Girvan, "Murder is murder from whatever source it comes, and I will encourage our people not to be led by anyone along that road at all". Paisley said in reply that "to judiciously murder the murderers is the only way to rid us of terrorists, and... it is God's law". Paisley's Free Presbyterian Church has about 20,000 members; the PCI about 450,000. The Irish Council of Churches executive committee also issued a statement in connection with Paisley's activities saying "there is no justification for violence or acts of retaliation of any kind in our society. The situation demands the full support of the whole community for the police and security forces." EPS

ABRESCA DESTINED TO PLAY IMPORTANT ROLE IN SOUTH AFRICA CHURCH

Johannesburg-The establishment of Abrecsa (Alliance of Black Reformed Christians in South Africa) at a recent Conference at Hammanskraal, north of Pretoria, was an historic event, because it constitutes all-important new phases in ecumenical relations with Reformed Christians and Churches inside and outside South Africa.

For the first time Black Reformed Christians got together to discuss the meaning of being black and reformed in South Africa. The movement is also destined to play an important role in fighting apartheid and racism in politics and inside the churches.

The fifty delegates at the five-day conference included leading members of eight churches in South Africa. Among them were the Evangelical Presbyterian Church of South Africa (EPCSA) (formerly the Tsonga Presbyterian Church), the Presbyterian Church in Africa (PCA), the Reformed Church in Africa (RCA) and the Reformed Presbyterian Church of South Africa (RPCSA).

In the preamble of a statement issued afterwards it was declared:

"For the first time in 300 years Black Reformed Christians in South Africa have gathered to discuss the meaning of being black and reformed. As Black people in South Africa today we are oppressed, powerless and voiceless in the country of our birth."

In his opening address, Dr. Alan Boesak, newly elected chairman referred to the recent statement of the Presbyterian Church of South Africa counselling disobedience of South Africa law in marrying couples irregardless of race. He said the Government should be obeyed only when its laws and institutions were not in conflict with the word of God. He also commented that when the Presbyterian Church decided to challenge the Government on as fundemental an issue as Christian marriage, this church was closer to the Reformed tradition than those who were trying to protect an unjust law.

Dr. Boesak stated that the Reform tradition had a future in South Africa if Black Reformed Christians were willing to take up the tradition of championing the cause of the poor and the oppressed. He said apartheid was not simply political ideology. Its existence depended on theological justification by White Reform Churches.

JOY AND HOPE KEYNOTE OTTAWA MINI-FESTIVAL

OTTAWA — Representatives of Christian churches in Ottawa and region met at St. Andrew's Church (Presbyterian), Kent and Wellington Streets, Monday evening, 30 November.

As members of the organizing committees responsible for the forthcoming 1982 Christian Festival they were holding a preview, a mini-festival, of what will be happening in Ottawa's Lansdowne Park, May 20-24, 1982.

Then, it is expected, more than 10,000 people will attend the first ecumenical, bilingual and national religious festival to be sponsored by Major Christian communities in Canada.

Happily chosen, the date for the mini-festival was the feastday of St. Andrew, patron of the church in which the event was held.

"We are gathered to witness our mutual hope and joy in our Christian faith," said Willard K. Pottinger, associate minister of St. Andrew's, in welcoming the group.

Elisabeth J. Lacelle, theologian from the University of Ottawa, repeated this theme of joy and hope in her keynote address. Speaking in both French and English she reminded her hearers: "The reason for our hope is Jesus Christ in whom we are all renewed... thus, as sons and daughters of God, we have good reason to celebrate in joy."

A new bilingual hymn, "Together/Ensemble", written by Paul-André Durocher, was introduced at the mini-festival. Specially written for the festival, the refrain, "Hope does abide... love shall live, no more to die..." emphasizes the joyousness of Christian community.

As a foretaste of events planned for May the audience heard folk songs and spirituals by the Galilee Singers, enjoyed handbell music by the St. Andrew's senior youth choir, and watched and listened to video tapes of French gospel singer, John Littleton.

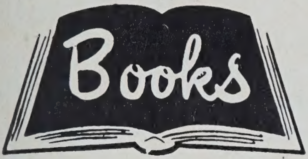
Pat and Dale Spotten of the Covenant Players, who along with Littleton will appear at the May festival, presented several dramatic skits, each with a sharp social comment.

Summing up the evening Hans Daigeler, chairman of the inter-denominational organizing committee said:

"We, the committee, have already achieved a considerable success by persuading so many diverse groups to come together to plan the Christian Festival. Now, 'Together in Hope', we can continue to work enthusiastically for a great ecumenical celebration next May."

A 16-page information booklet is now available, free on request, from the office of the Christian Festival.

For further information contact:
Al de Jourdan, Information Officer
Christian Festival/Festival Chrétien
233 Murray Street
Ottawa, Ont. K1N 5M9
Phone (613) 235-1866



Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

POSTAGE: First book - $.40
Each additional book - $.10

HOPELESS? NEVER!

by Kay Golbeck with Irene Burk Harrell
Published by G.R. Welch Company Limited
Price $11.95

Hopeless? Never! is a true Canadian story. Through a series of miraculous events God raised up Kay Golbeck from her deathbed in St. Joseph's Hospital, Toronto to be appointed chaplain of the State Industrial Farm for Women in Goochland, Virginia. In this prison are housed some of America's most hardened lawbreakers.

God seemed to have a plan that finally turned the whole prison around, offering love, peace, hope and salvation to these discouraged and hopeless people. Not all the women accepted Christ as their Saviour.

This is a book of miracles, incredible faith, abundantly answered prayers and God's never-ending strength.

At the height of her success, Kay developed another incurable disease and for a time was entirely dependent on the help of one of the most dangerous inmates. Once again healed, she was led into a new ministry and now directs an internationally-known retreat centre called "Singing Waters", near Orangeville, Ontario which is truly an adventure in faith. Kay still has contact with several of the women whom she brought to Christ in Goochland prison.

Kathleen Webster.

STUDY GUIDE TO WORSHIP

by James Farley
Geneva Press
48 pages... $6.00

In this outline for study of worship a Biblical and historical background is given as well as meaning for today. The Guide is divided into sections on: Prayer, The Word and Our Words, The Sacrament of Baptism, The Lord's Supper and Liturgy. These are all examined with procedures for study time given as well as worksheets for study groups to use.

A Study Guide To Worship could be used by individuals or groups who wish to enhance their appreciation of and participation in worship. It would be an excellent study resource for a worship committee or for elders and prospective elders.

Evelyn Murdock

LENT AND EASTER RESOURCES

Available from the W.M.S. Bookroom
Of interest to lay persons, leaders and ministers
Study Material... Devotions... Gifts
Additional prices available on request.

Chancel Dramas for Lent—W.A. Poovey
What Did Jesus Do?—W.A. Poovey (Meditations and Dramas for Lent)
Voices of the Passion—Kretzman and Oldsen (Meditations for Lent and Easter)
Six Faces of Lent—W.A. Poovey (Dramas for Lent)
The Days Before Easter—W.A. Poovey (Devotions and reading suggestions for Easter between Ash Wednesday and Easter)
Services for Lent and Holy Week—32 page booklet providing Worship Services for the lenten season.
The Seven Words—Clovis G. Chappell
Teaching and Celebrating Lent and Easter—Patricia and Donald Griggs
Christ and the Crowds—J.E. Carter (Studies of Christ and the Crowds at the Cradle, in the City, in the Country, and at the Cross)
One Increasing Purpose—Stephen Neil (reduced price (8 only) $1.50)
The Resurrection—Norman Perrin
Seven Words of Christ Before the Cross From the Cross After the Cross—by R. Earl Allen
Inspirational Treasures (gift booklets beautifully illustrated). One on Easter.
Minute Meditations—Small booklets ("Easter"—"Lent"—"God's Power")
The Calvary Road—Roy Hession (3 only)

Books for Children:

Kiri and the First Easter
The Man Who Carried the Cross for Jesus } Arch Books
Story of the First Easter
Ride On! Ride On!—Sylvia Parsons Martin for Ages 5-9
The Story of Emmaus
The Easter Lamb } illustrated in full color, "Little Peoples" Paperback
Life After Death
Living and Dying } Living Skills—Building Basic Understanding of Life

POSTAGE: Please don't forget postage costs: 1st book $.40, each additional book $.10.

Receiving Your Glad Tidings Regularly?

Our readers write:

. . . the Glad Tidings often seems to take a side trip and comes one or two months late . . .

F.S., Vancouver, B.C.

. . . for your information, I received my November Glad Tidings today (January 20). The December issue arrived about a week ago.

R.A., N. Vancouver, B.C.

Subscribers in our Presbyterial report receiving the magazine promptly now, and we appreciate the improved service.

H.D., Regina, Sask.

In the early part of the year our Glad Tidings were slow in coming but now everything is O.K.

M.R., Watford, Ont.

. . . Glad Tidings is still late in getting here . . .

M.M., White Rock, B.C.

Thanks to our readers who keep us informed of the vagaries of the postal system.

If you are **NOT** receiving your magazine regularly, CONTACT **YOUR** LOCAL POST OFFICE.

MOVING?

REMOVE THE LABEL FROM YOUR COPY OF GLAD TIDINGS AND:

Send it directly to us or to your Glad Tidings Secretary along with your NEW address and postal code. Write: Glad Tidings, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

- - - - - - - - - - - - - - - - - -

ADDRESS LABEL

____
Print Name

____
Street address or box number

____
City or Town **Province**

____
Postal Code

- - - - - - - - - - - - - - - - - -

Please let us know at least six weeks before you move! The magazines are mailed directly from the printers and our mailing lists are sent to them early.

REMINDER

WE ARE ASKING NOW FOR GOOD COLOUR SLIDES FOR THE 1983 PRESBYTERIAN CHURCH CALENDAR

The theme is: **"JESUS CHRIST — THE LIFE OF THE WORLD"**

The possibilities for photographs depicting the "LIFE" theme are endless. Here are a few suggestions: the birth of life, new life in spring, resurrection life, the bread of life, the living water, life as a gift from God, fullness of life, life in the midst of death, life offered to God in worship, the treasure of life, everyday life of people around the world, God's creation of all forms of life. You can think of many more. Be creative! Start clicking! And, above all, send your slides to us!

PLEASE SEND ONLY ORIGINAL HORIZONTAL COLOUR SLIDES (ektachrome preferred) HAVING GOOD TECHNICAL QUALITY, COMPOSITION AND IMPACT.

PLEASE DO NOT SEND colour prints, negatives, pictures of pictures or vertical slides.

YOU RECEIVE $50.00 FOR EACH PHOTO WE USE.

Include a brief description of each slide, and how you think it fits the theme, along with a self-addressed envelope, and send them to

The Calendar Committee
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

DEADLINE: APRIL 1, 1982. ACT NOW.

We will return all slides to you.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

COUNCIL '82

May 3-6, 1982

Ewart College, Toronto

THEME: FRONTIERS OF FAITH

In Remembrance

Mrs. Lettie English
St. Andrew's, Beeton, Ont.

Mrs. G.A. (Margaret) Hendry
Mrs. J. (Evelyn) Lancaster
First, Brockville, Ont.

Mrs. Jessie Murray,
Knox, Carberry, Man.

Mrs. Violet Hunter
St. John's, Cornwall, Ont.

Mrs. W. J. (Katie) Elliot
Latona, Dornoch, Ont.

Mrs. Burns Masters
Knox, Embro, Ont.

Mrs. Flora Ford
St. Andrew's. Fergus, Ont.

Mrs. T. H. (Mabel) Clarricoates
St. Andrew's, Kimberley, B.C.

Mrs. Maud McNaughton
St. Andrew's, Lancaster, Ont.

Mrs. Doris Archer
Knox, Milton, Ont.

Frances Durant
Knox, Morrisburg, Ont.

Miss Annie G. Hill
First, New Westminster, B.C.

Mrs. Flora Doner
Jubilee, Stayner, Ont.

Miss Henrietta Allison
Mrs. Mary Irvine
Glenview, Toronto, Ont.

Mrs. May Allen
Fraser, Tottenham, Ont.

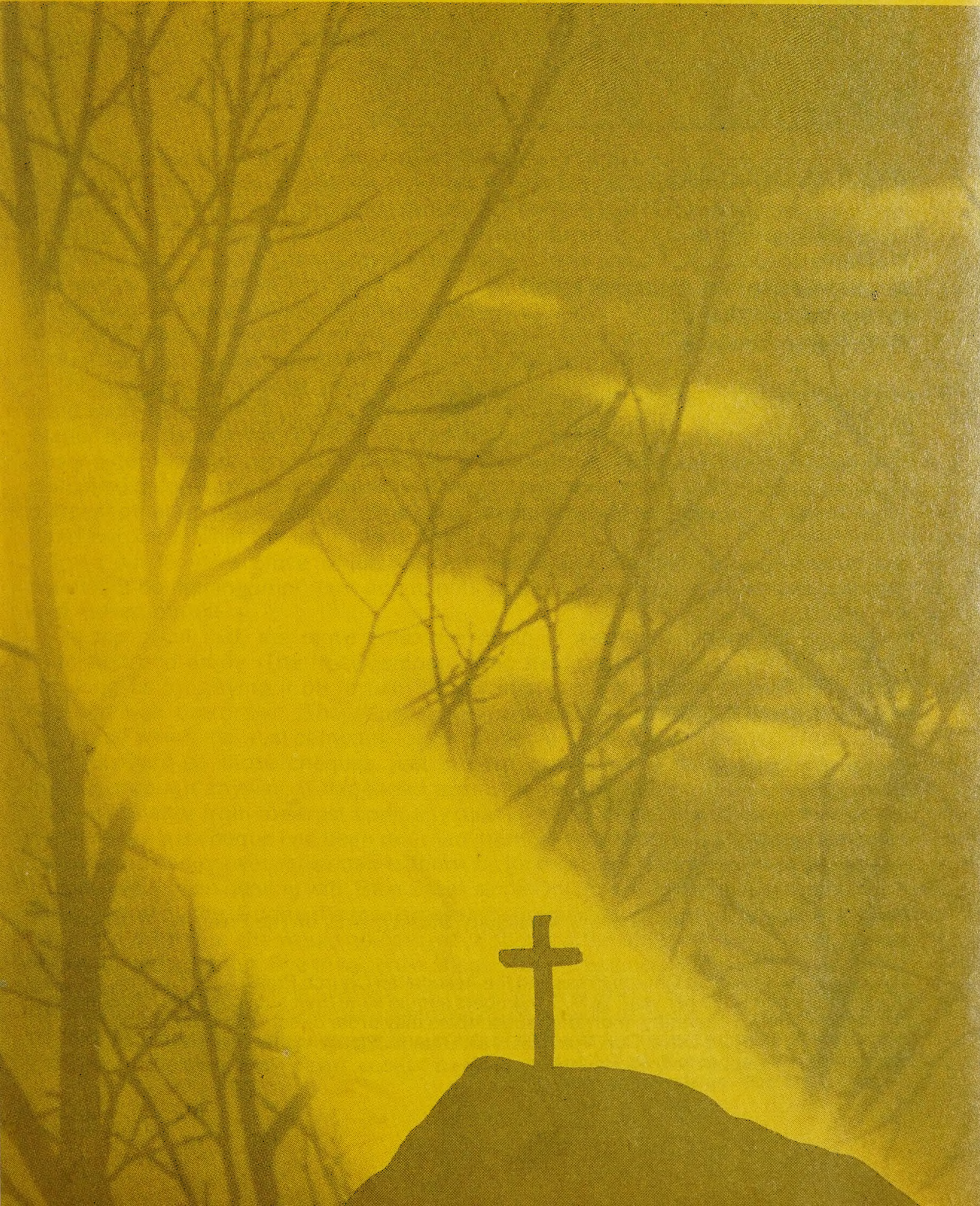
Mrs. E.W. (Christine) Krampp
Knox, Walkerton, Ont.

Please report any errors/changes in address.

Think *SUMMER*

GLAD TIDINGS

APRIL 1982



FEATURES

3 April Editorial
5 On the Edge of Hope by the Rev. Dr. James B. Sauer
10 The Glory of God—Poem by Shirley L. Porter
11 Literacy: A Tool to Change Lives by David Osborne
16 Why A Girls' Group? by Fanshun Watts
20 Spring!
27 From our Mailbox

REGULAR COLUMNS

21 WMS Highlights
24 News
30 CRAFTS for the Young at Heart
31 Synodical Givings
31 In Remembrance

PHOTO CREDIT: Cover - William L. Hiscock, page 3 from a painting by Felix Hoffman, page 10—Stevenson, page 12—Lance Woodruff, page 13—UNations

GLAD TIDINGS
APRIL 1982
VOLUME 58 NUMBER 4

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

April

. . . human frailty

When readers write to say their magazine still goes to their old address although they have sent in a change of address I can really sympathize with them having spent the past few months trying to convince various companies that I moved last fall to another address. In some cases I personally handed in a written change of address or dutifully made the change in the space provided for that purpose on a bill. And of course I filled in the special form for the Post Office and paid my dollar. For once I can truly say the Post Office has functioned efficiently in forwarding our mail. In fact, the Post Office notified the Glad Tidings office of my move. (I have a copy mailed to my home so I can tell how long it takes to go through the mails after it has been printed.)

The problem seems to be other companies I deal with. The gas company continues to send two bills, one for each house although I have phoned twice and been assured the matter is *in the process* of being corrected. The cable company sent two bills and a nasty letter threatening to cut off service for an account I had already paid in full and cancelled before moving. The bank sent my last two statements to the new address but still sent other correspondence to the old address. How can this happen? Does the right hand not know what the left hand is doing?

Even our lawyer's office which handled the sale of our last house, sent the final statement containing important documents to the house they knew we had just sold and moved out of!

On top of all that, the move created a chain of events that have left me feeling frustrated and angry. The trust company who held our mortgage sent a nice letter thanking us for paying it off in full. Shortly afterwards the bank phoned to say my account was overdrawn. The cause turned out to be a postdated cheque for the mortgage which the trust company forgot to cancel. On the lawyer's advice I had put a stop payment on those cheques, just in case, but the bank hand apparently put a cheque through anyway. It happened again the next month on the same day that I received a letter from the trust company asking me to come in and make a payment because my last cheque had been returned. Ironically the letter was signed by the same person who had previously written to thank us for paying the mortgage in full. I ask you!

I have also been dealing with Blue Cross since October on behalf of my mother who lives in another city. During the mail strike last summer she paid her premium in cash at her bank to be sure she would be covered. Following the strike her bill arrived but the premium had gone up. She then sent a cheque for the balance with a letter of explanation. That cheque was never cashed. The first time I phoned in October to enquire about her account I was told it had lapsed because no payment had been received. Blue Cross had no record of the cash payment, the cheque or the letter. In fact some of the persons I talked to insisted they never accept cash payments from banks even during mail strikes. The original bank claimed no responsibility for the money having sent it to Toronto via their Montreal office. The receiving bank in Toronto said they put any such payments into a bag which is picked up directly by Blue Cross. I made over a dozen phone calls and even went in personally to make a payment to reinstate her. Today, as I write this, Blue Cross called to say the payment just came in from the bank and they located the cheque. Over six months later!

Several times lately I have called companies about these things only to be told they cannot help me right now because the computer is temporarily out of service. Do all my affairs depend on the whims of a whole group of mechanical monsters?

After blowing off steam a few times I arrived at the only acceptable conclusion to all my problems. It was not the computers but the hands that feed them! In every case there has been a person, or several persons involved and the result was a human error. Why? Who knows. Is it carelessness, irresponsibility, not caring, a lack of accountability or simply *passing the buck*?

Whatever it is, I feel like an insignificant little person trying to make sense of a giant system. But it so happens I am an essential part of that system; one of millions of little persons who purchase goods and utilities providing the rasion d'être of that system. Don't I help to pay salaries and contribute to the annual profits of those large companies? All I ask is that they keep my individual records straight so that I can go about my daily life without the fear that somewhere a computer is incorrectly processing my affairs and making me out to be an incompetent, irresponsible citizen who doesn't pay her bills regularly.

No one seems to appreciate either the cost of my time or effort or the amount spent on stamps and writing materials. Or what it costs me personally when the bank rejects a cheque in error or interest charges are applied to an overdue account that should not have been in arrears to begin with! I have decided to forgive the computers but what about the persons?

Yes, dear readers, I know how you feel when you write to complain about changes of address, inconsistent mail delivery or torn magazines. We have magazines returned to the office marked *Moved* or even *Deceased* when the very same subscriber is sitting at home, at the address clearly printed on the label, waiting for the mailman to deliver their Glad Tidings. Yesterday, one was returned marked *Address Incomplete* although it has been going to the same address for two years.

I have learned that it does take time for changes to go through the system and that one must be patient. I can also say that we each need to be responsible for our own affairs and often we need to take the initiative in contacting the right people and pressing for satisfactory solutions. I know enough now to phone or write companies personally and insist on getting the name of a human being at the other end with whom I can at least connect without having to repeat my pitiful story half a dozen times.

Let us remember, especially at this time of year that we are all human. Didn't the citizens of Jerusalem cry "Crucify him!"? Didn't Pilate wash his hands of the whole matter? The apostles slept while Jesus prayed and then they deserted him. Peter betrayed him. *Peter*, the rock on which his church was founded! Yet, from the cross his words echo down through the centuries, "Father forgive them". *Forgive us this day our debts as we forgive our debtors.*

L. June Stevenson

ON THE EDGE OF HOPE

by the Rev. Dr. James B. Sauer
National Co-Ordinator
for Church Growth

It is becoming increasingly difficult to talk about church growth in the Presbyterian Church because, as the church grows there is a rising consensus that "growth" is defined not so much by what we do as by who we are. This is our growing edge of hope.

Our approach to church growth is uniquely Canadian and Presbyterian. We are also the only Canadian church to publicly declare our intention to grow, living with the risk that brings. As one thousand congregations and as many leaders approach this concern for growth and renewal in the church, there is no single focus or programme that answers all questions and defines all priorities. This is a source of strength.

For some, church growth has come to mean a renewed evangelism; for others, new approaches to congregational ministry in difficult and trying situations. For yet others it means coming to grips with the basic purpose of the church in the life of a particular congregation living out its ministry in a particular place and time. For some, it means a renewal in prayer, devotional practice and spirituality.

All of these and other Presbyterian initiatives which are seeking growth in its spiritual and numerical dimensions are rising from local initiatives and each one is marked by local and regional distinctiveness.

This is good. For Church Growth is less a programme than a way of life that rises out of the unique growth opportunities of particular congregations of God's people in particular places and times.

> *. . . a profound and deep involvement in God's mission . . .*

This means then that church growth is more than evangelism. It is more than building an effective congregational life. It is even more than preaching, education, study and worship. Church Growth is all of these things and more. IT IS A PROFOUND AND DEEP INVOLVEMENT IN GOD'S MISSION OF SHARING THE MESSAGE OF CHRIST IN THE WORLD, and a frank recognition that the edge of that world starts right in the heart of the communities where we live.

For too long the church has been allowed to regard "mission" as something done somewhere else by somebody else for someone else. We are discovering that the growing congregation is one which has recovered a *mission agenda* which starts in the local congregation and which continues through every group, board and court of the church. And this agenda, whether we like it or not, is defined by the surrounding secular community, and not by the church. Many of us in the church have yet to discover this reality of life in the church in the second half of the twentieth century! But growth occurs in the church as we take seriously the surrounding secular, unchurched culture; and this culture is non-Christian, non-anglo-saxon, and highly urbanized. This statement, deceptively simple, has incredible implications for our mission and ministry as congregations within the Canadian mosaic. Our willingness to struggle with these implications will determine whether we will grow or not in the coming decade. But what are some of the implications? What is the shape of our mission field?

First, church growth will not come through Christian nurture alone, but through active involvement, dialogue and risk with the unchurched, turned-off, dropped out secular adult. A new concept of congregational life must therefore be developed which perceives the church not only as a nurturing centre, but as a mission equipping centre where all forms of Christian education, particularly adult education, are viewed and evaluated in light of discipleship training.

> *the growing congregation . . . has recovered a mission agenda . . .*

The real starting point of church growth is the realization that 60% of the Canadian population is effectively unchurched based on the standard of attendance at public worship of at least once a month! (That is, only 40% attend church on a somewhat regular basis.) This alone should begin to redefine everything we do in the church. But many congregations struggling with this reality find themselves

. . . growth will come through involvement, dialogue and risk

short on the kind of leadership which can perceive the new style of life to which such a fact calls Christ's Church. Growing congregations are those who have at least begun the redefinition process which reorients the agenda of the congregation from nurture within a Christian society to a ministry within a mission field.

Secondly, our mission context is urban. This is not to deny the importance of rural and village life, but the fact is that 84% of our population live out their lives in cities. Except for the Greek Orthodox Church, the Presbyterian Church is the most highly urbanized Christian community in the country.

Thirdly, today's city is a new reality too. Its influence extends even to the most remote rural community. It is above all a society of minorities. This is the pluralistic blessing of life in our time and country. We who think of ourselves as the majority no longer hold undisputed numerical dominance. We are a minority among minorities. The congregation that wants to grow must come to terms with new forms of witness to which God is calling His Church if it is going to minister and proclaim Good News in this new context. It must be more than a "speaker of strange tongues" in a house not its own.

Our church is growing. What we are learning from this growth is that vitality and contagiousness in a congregation comes through the proclamation of the Gospel in terms of local realities and perspective. One effect of the global village has been an increasing pluralism rather than a uniformity of human consciousness and aspiration. This is good because it is the essence of freedom, but it also means that ministry and mission in this context is increasingly complex and there are fewer national or churchwide responses to the outreach opportunities of a given people living in a particular time and place.

No one living outside a community can tell what the constituency is, or how and in what way the Gospel must be proclaimed in order to reach the folk who live in that particular community. The questions, quests and hungers of the human heart are shaped differently in every city.

Let me risk a particular experience to show what I mean. Research among Presbyterian drop-outs in east Toronto indicates that while spiritual and religious values are important to these people, the church by and large does not help them in their kind of living. It is trivial, a consumer

vitality and contagiousness through the proclamation of the Gospel in terms of local realities of time; busyness that rarely, if ever, forms the questions they are asking of themselves and life. A recovery of a mission agenda in east Toronto is going to mean taking these folk quite seriously and seeking to address the issues which cut to their souls—questions of morals, values and family life.

While I suspect many of these same questions push and press the people where you live, even a quick glance at the newspaper will show other dimensions of your mission field such as how to handle unfamiliar wealth, or unsuspected poverty; how to deal with social problems; how to reroot life in a rootless environment. These are part of our contemporary mission agenda, the cutting edge of our growth.

. . . an incredible opportunity and powerful challenge.

So much of our congregational life and resources are turned inward on the congregation. Mission and ministry always seems something "out there". Congregations that are growing are learning to target their mission—this vital dimension of congregational life—to a particular community and a particular social context.

And, a last observation about our mission field: the current birthrate of Canadians is well below replacement let alone providing for the economic demands that are before the country. Moreover, Canadian schools and colleges are training only half the number of skilled workers needed in the coming decade. This means that immigration will continue to be a major factor of Canadian life. This immigration is going to be much different from what we have known in the past. These people will not share our heritage, nor will their skins be white, or their purses filled by business and professional activities. They will be dark-skinned; speak many different languages and they will fill the ranks of trades and technical fields. This places an incredible opportunity before the church and a powerful challenge. We have only just begun to grasp the implications of this in terms of leadership development, church government and worship. How, I wonder are we going to prepare ourselves to minister to the 65,000 Spanish-speaking people already living in the Jane-Finch corridor of Toronto of whom only 3,500 are in any church? What about the French, Portuguese, Italian, Korean, Hindustan, Arabic and others who call our communities home?

. . . it will come not from those who are Presbyterian by tradition . . .

I think we can begin to see the dimensions of the mission challenge that is at the heart of church growth. How are we going to organize and equip ourselves for meeting the multitude of ministry opportunities that are before us? Are we prepared to integrate these new folk into our congregations and will there be congregations to minister to them?

Where will our growth come from? First, it will come from adults—the young urbanized, secular adults who fill our cities. Secondly, it will come from the mass of people who are neither professional nor executives, but in trades and labour. Thirdly, it will come from "minority people" who in reality are the majority. Finally, it will not come from those who are Presbyterians by tradition, but from the mass of unchurched, tuned-out, turned off secular folk who stand just outside our communities hauntingly, hungrily searching for some word of truth which is *the* truth for their lives. A truth which says there is a reason to live and a reason to die. A truth on which to build life. A truth which lies on the edge of hope.

WHAT CAN WE DO?

PRACTICAL STEPS FOR RE-COVERING THE MISSION AGENDA OF THE LOCAL CHURCH

1) In what kind of community is your congregation located? What kinds of people do you see on the streets? Who lives in the homes? What kinds of children are found in the school? Don't assume because you have always gone to church there that you know.

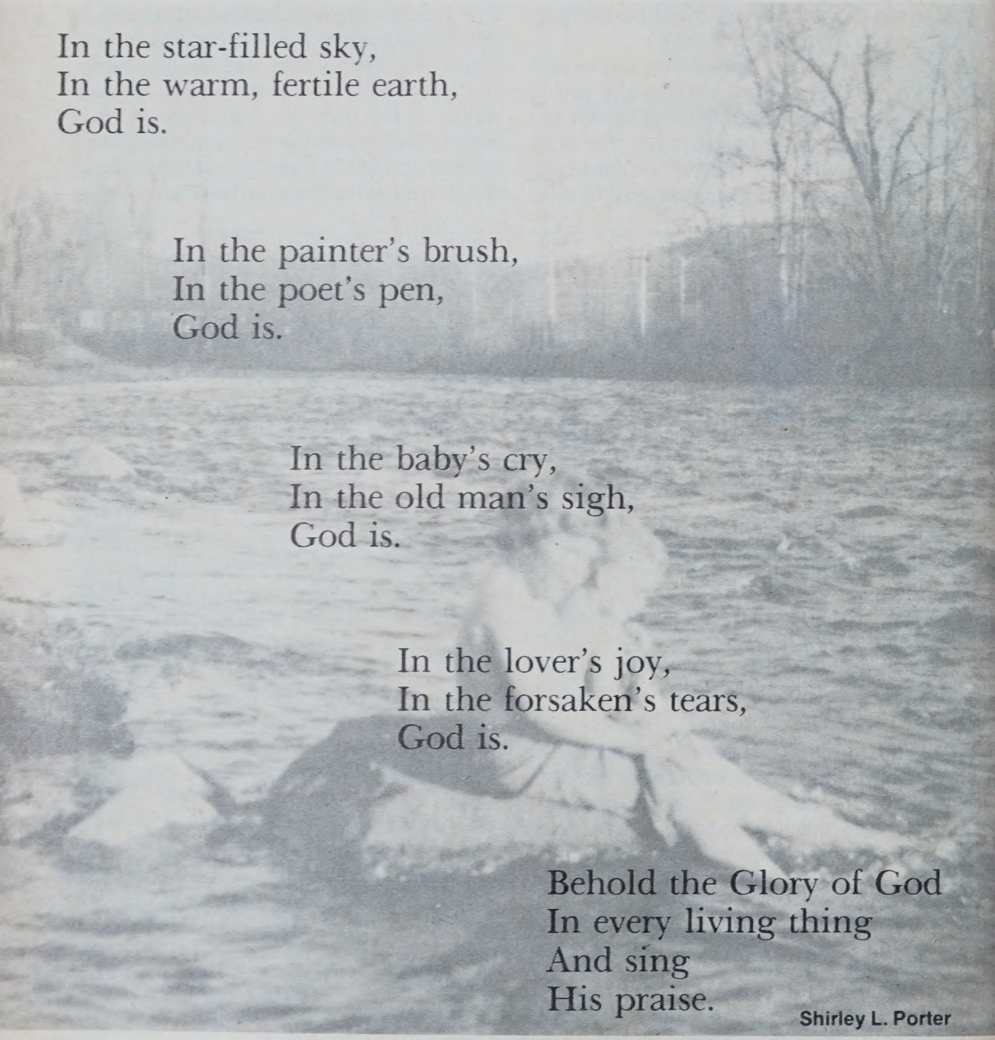
2) What kinds of people are found in your congregation? In what way are they the same as those found in the community? In what way are they different?

3) What is the greatest unmet need in your local community? What steps can the church take to get involved and help meet the need? Opportunities for mission abound. Sometimes our problem is not a lack of opportunities but "people blindness"—we just don't see the people who need us most.

4) Someone has written that "leadership is the force that sets the goals." Who or what sets the goals in your congregation? Is it property or program?

The committee for Church Growth to Double in the Eighties has two resources which may be of interest to you. FINDING A WAY FORWARD is a tool to help lead a congregation through a self-guided church growth and mission study and can help a congregation recover its mission agenda in local terms. MISSION IDEAS FOR CONGREGATIONS IN SMALL CITIES, TOWNS AND RURAL AREAS can give you some ideas about outreach opportunities. These and other resources for church growth are available by writing the COMMITTEE FOR CHURCH GROWTH TO DOUBLE IN THE EIGHTIES, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. ●

The Glory of God



In the star-filled sky,
In the warm, fertile earth,
God is.

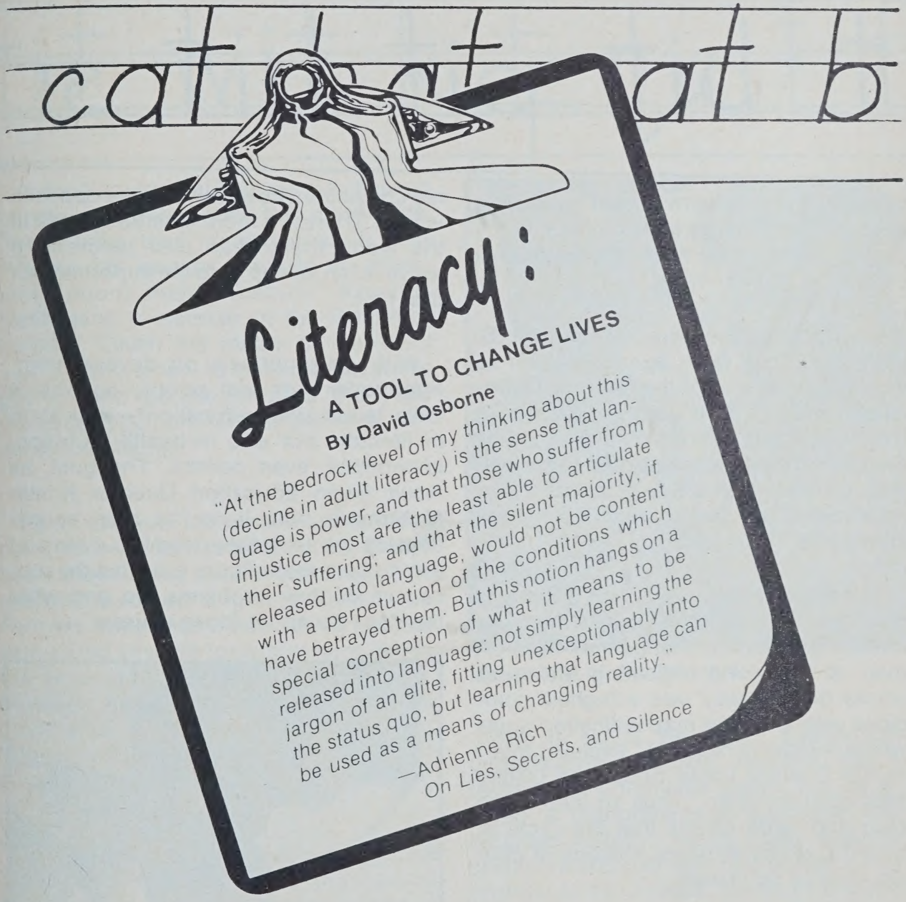
In the painter's brush,
In the poet's pen,
God is.

In the baby's cry,
In the old man's sigh,
God is.

In the lover's joy,
In the forsaken's tears,
God is.

Behold the Glory of God
In every living thing
And sing
His praise.

Shirley L. Porter



Literacy:

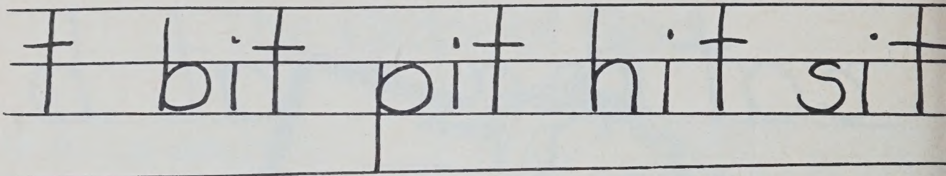
A TOOL TO CHANGE LIVES

By David Osborne

> "At the bedrock level of my thinking about this (decline in adult literacy) is the sense that language is power, and that those who suffer from injustice most are the least able to articulate their suffering; and that the silent majority, if released into language, would not be content with a perpetuation of the conditions which have betrayed them. But this notion hangs on a special conception of what it means to be released into language: not simply learning the jargon of an elite, fitting unexceptionably into the status quo, but learning that language can be used as a means of changing reality."
>
> —Adrienne Rich
> On Lies, Secrets, and Silence

In the Third World today, half of all adults cannot read. For one out of every five citizens of planet Earth, newspapers mean nothing, signs are undecipherable, and news of the outside world is filtered through the narrow prism of speech. Not surprisingly, the world's 800 million illiterates are also the poorest of the poor, locked away as they are from the most powerful tool known to humankind: the written word.

The problem is not new. For over half a century the missionary movement in this country has taught people around the globe to read and write. But as in all missionary work, time has not stood still. Past literacy programs often meant little more than teaching Asians or Africans to read the Bible in English. Today they might mean designing alphabets for the 11 tongues in Kenya that have never been put into written form, helping Burmese


t bit pit hit sit

villagers not only learn to read but build a new mill, or funding a Namibian literacy project led by a man the ruling South Africans have thrown in jail.

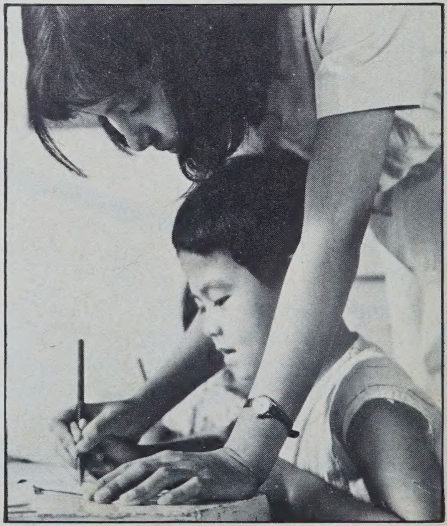
Coordinating the literacy efforts of U.S. churches today is an agency known as Intermedia, an arm of the National Council of Churches. With funding from over 20 Protestant denominations and other Christian organizations, Intermedia distributes nearly half a million dollars a year to some 35 projects spread over three continents.

The basic emphasis is not simply to teach people to read, but to help them use literacy as a tool to change their lives. "A map of the world indicating the areas where the illiteracy rate is highest coincides with a similar map indicating areas where hunger is rampant," explains Intermedia Director David Briddell, a United Methodist minister. "Thus an inability to read and write means that the cycle of poverty, which enslaves millions of people, cannot be broken.

"I regard literacy as one of the basic rights necessary in order to live life fully and meaningfully," Briddell adds. "The ability of a person to participate in the political process is fundamental to their shaping the decisions that are being made about their lives. And in most societies, only literate people can do that.

"Today everyone believes that because the rates of illiteracy in the world are dropping, the problem is being dealt with. It's my conviction, however, that the opposite is true. There are more illiterate people in the world today than ever before, and we've fallen asleep as to the importance of that fact."

With its emphasis on development, Intermedia puts first priority on what it calls "adult basic education"—education in literacy, but also in health, nutrition, economics, even politics. The goal, as Adult Basic Education Director Kristin McNamara puts it, is "to help people develop the skills they need to survive and live, to help them figure out what the root causes of their problems are and what they can do about those causes."


Young Vietnamese volunteer coaches beginning reader

lit wit kit quit f

"I don't know what help we are in giving people a mastery over the mechanics, unless what they come across in their reading can awaken them to do something about their situation," explains McNamara, a member of the Sisters of Loretto. "Given the reality of the Third World today, which to me is drastic, we've got to help people harness their few resources and commit themselves to fundamental change."

As an example McNamara and Briddell point to a literacy project in the Philippines they funded several years ago. The project involved a group called the Farmers Assistance Board, which had just won a long struggle for land reform. When the time came to negotiate contracts, however, none of the board's members could read. "In that sense," Briddell says, "literacy was a very necessary element of a wider effort to improve people's lives."

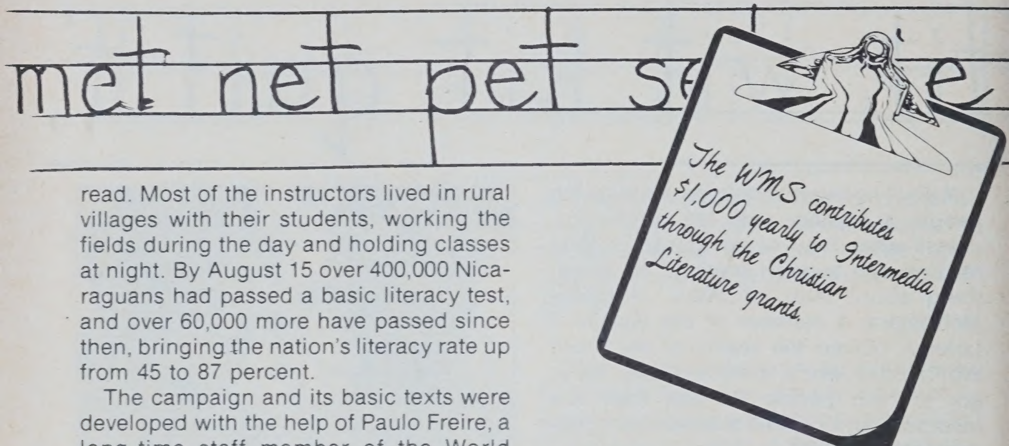
Likewise in Haiti Intermedia supports a Christian group that has not only taught thousands of people to read and write, but has successfully pressured the government to change the nation's official language from French to Creole, its citizen's native tongue.

In Namibia Intermedia has awarded a grant to the Bureau of Literacy and Literature, which has resisted pressure from South Africa to teach Namibians to read and write Afrikans, rather than their own language.

The miracle of discovering and sharing

And in Egypt the Coptic Evangelical Organization for Social Services, also a recipient of Intermedia grants, has developed a comprehensive approach that includes literacy, health care, hygiene, child care and even self-help construction projects to build roads, nurseries and the like.

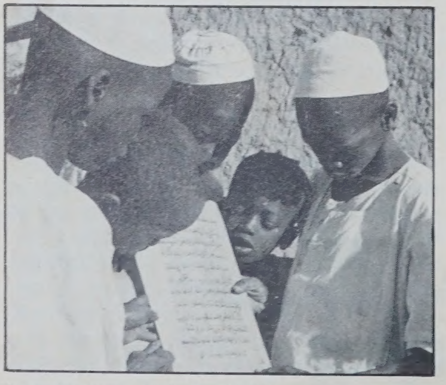
The shining light on the world literacy stage of recent years, however, was a crusade launched by the new government of Nicaragua, to which Intermedia and other NCC agencies contributed $80,000 last year. In March 1980, fresh from its victory over the Somoza dictatorship, the new government sent 80,000 teachers and high school students into the countryside to teach half a million Nicaraguans how to


met net pet se e

The WMS contributes $1,000 yearly to Intermedia through the Christian Literature grants.

read. Most of the instructors lived in rural villages with their students, working the fields during the day and holding classes at night. By August 15 over 400,000 Nicaraguans had passed a basic literacy test, and over 60,000 more have passed since then, bringing the nation's literacy rate up from 45 to 87 percent.

The campaign and its basic texts were developed with the help of Paulo Freire, a long-time staff member of the World Council of Churches and author of *Pedagogy of the Oppressed*. Sister McNamara, who worked with Freire in Chile during the 1960s, explains his method of teaching by focusing on words that have emotional importance to the students: "He believes you should really live with the group for a while, to find out what are the emotion-laden words, the words that have some passion to them. Then you use those words as material for discussion. And because they have meaning, seeing them in print has meaning."

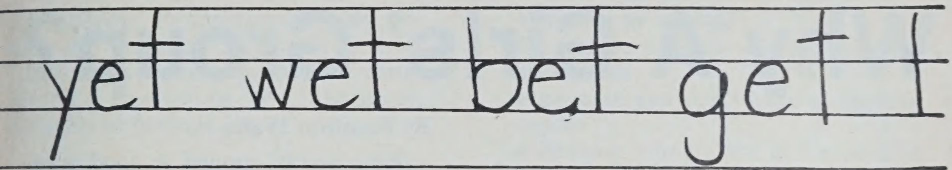


Learning to read from the Koran.

Freire's approach goes far beyond reading, however. "His whole thing is that by coming together we can transform what is," McNamara says. "He is very much convinced that each of us is an agent of history and not an object of history. He believes that in education, the basic skills are to learn how to see, to learn how to judge and to learn how to act together."

That spirit, she explains, guides the work of Intermedia. If other skills are more important to people than reading, for example, those skills are given preference. In India, where the literacy rate among women is only 12 percent, simply helping women get food on the table for their children is often more pressing. In that kind of situation, adult basic education efforts must focus on health care, employment and the like, with literacy "somewhere down the pike."

Despite such problems, however, support for groups specifically aimed at teaching women to read and write is one of McNamara's goals over the coming years. In most of the Third World, she points out, literacy is much higher among men than women. Why? "Because the


yet wet bet get t

women are property. If there is any chance of education, it will be the boys who go to school. They're the future job holders; they need the certificates. The women are just not important enough.

"It's a long process," McNamara admits, "particularly when you're working with people who have no power. Your job is to help them get some power, and you've just got a whole lot of obstacles in the way. But it seems to me that Christ came to avow the dignity of people, and basic education is enabling people to do the same thing, to gain their dignity and to transform their world."

Briddell, a black man, cites the experience of his own people to make the same point. "The awareness that my own people gained because they learned how to read the Bible was itself a liberating act," he says. "They began to read the experiences of a people who were in slavery, who happened to be the Israelites. But from that they began to learn, they began to understand. They began to draw parallels to their own experiences.

"After all," he asks, "what is the Bible if not a book about oppressed people, written by oppressed people for oppressed people? And what is literacy if not a tool to lift the oppression?" ●

David Osborne is a freelance writer from New York, who was Director of Newspaper Services, Office of News & Information, National Council of the Churches of Christ in the U.S.A. from 1979 until May of 1981.

HỌC SINH VIỆT-NAM TRI-ÂN
CHÍNH-PHỦ GIA-NÃ-ĐẠI
ĐÃ TẶNG 460.000 SÁCH GIÁO-KHOA
EM TẬP TÍNH TOÁN
LỚP TƯ

Being able to read unlocks many doors

Why A Girls' Group?

By Fanshun Watts

Why a girls' group? A good question. After all, the trend watchers say the trend is to co-ed groups. When I was asked the question, my answers to my strong commitment to CGIT tumbled through my mind. They came easily because they had been with me so long.

Why *do* I believe in a girls' group for teenage girls? Because it meant a lot to me as a girl? Because I am clinging to something for nostalgia's sake? Because I am not really seeing the world in which girls live every day, the way it is?

When media headlines keep before us "women's concerns" and "the changing role of women," surely a girls' group is important, I reasoned. What *does* it mean to be a woman, a person, in relation to *all* other people, of *all* ages? To be a part of any relationship that has meaning, we need to understand ourselves and care about others. Where do girls (and for that matter, boys) do that today?

As I thought about my question, two current family magazines came to hand. In September *Homemaker,* the editor says, "We are so busy packaging ourselves to be acceptable that we lose sight of who we are. We hide behind a managed impression of ourselves, and the result is that nobody knows who we are, much less ourselves." She quotes Dr. John J. Cooper, author of *Adolescence and Youth: Psychological Development in a Changing World*: "The biggest problem confronting young people coming into adulthood now is the problem of achieving intimacy with other people." (The dictionary definition of "intimate" suggested here is "familiar, closely acquainted, a close friend, pertaining to innermost thoughts or feelings.")

In the current *Chatelaine,* the young woman editor suggests that we are moving from the *me* decade of the Sixties and Seventies to the *we* decade of the Eighties. "What's looking better all the time," she writes, "is moderation, classical morality (a sense of what's right, what's wrong) and permanence . . . love that lasts." She quotes a researcher whose work indicates that we are searching for relationships that are closer, deeper . . . . . . and are turning away from exploitative values toward a renewed emphasis on the social virtues of sharing, giving, committing, sacrificing, participating, and even denying one's pleasures of the moment.

These observations, from so-called "secular" publications, by modern young professional women in the business world of Canada 1981, sound strangely like the things Canadian Girls in Training has stood for since its beginning. Wholeness of life for *all* persons, a sense of worth, growing together in a caring community.

Sometimes the question is asked with amused tolerance, "In training for what?" Maybe *training* is not such a bad word. It implies preparation. For what? In this case, for life: learning life skills, relational skills, leadership skills, service and responsibility.

But I am still in the world of adults. The real test: Why not ask the girls? So I sat down at camp with forty-five girls, in small groups of nine each. They talked. I listened.

Why a girls' group?

The answers began slowly, building momentum.

- Because you don't have to impress anyone
- Because you are not in competition with anyone
- Because there is always someone to talk to—a leader or a girl
- Because I can say what I feel and not be laughed at
- Because I can be myself
- Because we can share leadership and have a chance to try things out
- Because it doesn't matter how you come. People accept me just the way I am, inside and outside.

"What do you see yourself doing when you're twenty? thirty? forty? fifty?" I asked. (Most had thought as far as twenty and thirty!) University, a job, travel, marriage—in a variety of combinations. About 80 percent expressed interest in "helping" professions—teaching, music with emotionally disturbed, medicine, work with handicapped. One or two wanted to be married soon. Most are thinking of a career; then marriage and a family. Some thought has gone into this one, "That will take a lot of working out." A "shared" relationship was a dominant note. They have been observing relationships around them. They have strong feelings about what they see as "good" relationships, and about things they do not want.

A surprising number indicated they want to give leadership as "women in the church." More than three-quarters hope to be involved in some aspect of CGIT leadership. (These are fifteen-to-seventeen-year-olds at provincial camp council—from rural, town and city groups.)

We looked at a final question: Having talked about what you want to *do*, what kind of person do you want to *be* at twenty? thirty?

- Independent, but close to my family
- Someone who is looked up to—has respect—in the community
- In a caring relationship but free to be myself.
- Doing something useful
- Working at something satisfying
- Contented—a good mother
- A leader—someone whom girls can look up to

Answers were as varied as the girls who gave them. In each of the five groups the same answers emerged. Forty-five girls, fifteen-to-seventeen, from almost as many groups, saying that the girls' group of which they had been a part is the answer, for some girls at least, to the concerns expressed by the editor of *Homemaker*. As they shared, they affirmed for me, that girls' groups still have validity in the eighties.

One of the most convincing statements, as I looked for an answer to my question, was a spontaneous story shared by a mother who is also a CGIT leader:

"My fifteen-year-old daughter is enthusiastic about CGIT. She enjoys all areas of the program and is growing spiritually.

"During winter break she had the opportunity to go away with a co-ed group, and we were pleased that she was able to have that experience.

"Of course she had a wonderful time and returned home full of excitement. After many years of being involved in CGIT, her first comments were sobering to me. Rushing into the kitchen, she burst into the details of her trip. 'Oh Mom, this is what it's all about. Having the guys there makes it really fun!'

"As we talked further and more experiences came bubbling out about her new friends, my feelings were mixed: If this is the way to go, where does CGIT fit in?

"Finally, Beth answered my silent question by saying, 'I'm so glad I had CGIT, Mom. It has helped me handle my relationships with boys. In our group we have learned to accept ourselves and other girls, and to feel at home with each other. Having learned that, I was less threatened in relating to and sharing with guys. We need CGIT to give us that security so we are better prepared for the more difficult boy-girl relationships.' "

This CGIT mother concludes, "I am so strengthened by this conversation with my daughter, and I realize

again how much girls need to experience what is offered in our Christ-centred program through the growing years."

While co-ed group experiences are an important and necessary part of a teen girl's life, what I am hearing girls say is that they need time and space to discover who and what they are, and to decide who and what to become. Girls need time and opportunity, and help, to take a realistic look at what being a woman in today's world is all about. The CGIT program provides opportunity for them to do this in the context of their purpose, which is to become, under the leadership of Jesus, the persons they are intended to be. Time spent in a girls' group prepares them for a more comfortable and rewarding experience in working relationships, shared leadership and friendships in co-ed groups.

Why a girls' group? Because it can be a place to build—to lay a foundation for a creative, fulfilled life •

Fanshun Watts is Executive Secretary National CGIT

Reprinted with permission from *the link & visitor*, November 1981.

Photo this page: Listowel Banner

SPRING!

"Spring is one thing that man has never had a hand in! It is as remote from man as sunrise, or the phases of the moon. This may be difficult to believe when you have a gardenful of daffodils and tulips, planted by your own hand. But none of us can fend off an April frost, and none of us can make a tulip-bulb grow and come to blossom, by holding it in our hands. We have to commit it to the earth, and trust to forces beyond human power or control.

Spring came, before man was here to see it, and it will keep on coming, even if man isn't here to see it—some time in the future. It is a matter of solar mechanics and celestial order. And, for all our knowledge of astronomy and terrestrial mechanics, we couldn't alter the arrival of Spring by one second, if we tried."

(From the Editor's Scrapbook)

Reprinted from Glad Tidings April 1964.

wms highlights

Niagara Presbyterial Annual Meeting

The theme for the 31st Annual Meeting of the Niagara Presbyterial WMS, held in Chippawa Church, Niagara Falls, Ontario—January 27th, was "Reflected Radiance"—II Cor. 4:6. Mrs. Gordon Whitton, President presided over the sessions—opening at 10 a.m. with a service of Holy Communion conducted by the minister of the church, the Rev. Stephen Dunkin.

The guest speaker was Mrs. Mabel McCutcheon, who gave a most inspiring and challenging address on the theme.

A panel discussion was presented under the direction of Miss Evelyn Murdoch, Area Educational Consultant, featuring the Secretaries of the different Presbyterial Departments and their work.

Two special musical numbers by Mrs. Ruth Day of Niagara Falls were very much enjoyed.

After the presentation of reports and business retiring President Mrs. Whitton of St. Catharines was thanked, presented with a gift and given a standing ovation in appreciation of her three years of service.

The Officers for 1982 were installed by the Rev. David Whitehead of Thorold, Moderator of Niagara Presbytery—after which the newly elected President, Mrs. A.R. Brand of Stamford brought the events of a wonderful day to a close with a brief service of worship.

Chatham Presbyterial Annual Meeting

Chatham Presbyterial WMS met at St. Andrews Church Leamington on January 20th. Morning session was opened with prayer and a thoughtful reading by president Mrs. Dorothy Scott. Annual reports of officers were read and approved. Treasurer Mrs. Mary Creasey reported the year was very successful financially. Youth Group secretary Mrs. Kelly reported a new group was formed in Dresden during 1981, and a new Explorer Group has been established at First Church, Chatham.

Afternoon session began with devotionals by Leamington Ladies. In memoriam was led by Laura Brownlee, Wallaceburg. Past members were honoured by singing "The Lord is My Shepherd" to the tune *Happy Wanderers.*

Guest speaker was Mrs. Marjorie Ross, Council Treasurer. A question and answer period followed.

Officers for 1982 were installed by Mrs. Ross. The February meeting will be in Dresden, February 17. Kintail Ladies Camp will be held June 11, 12 and 13th. Kintail also has a Silver Anniversary coming up.

The new president, Alice Brown closed the meeting with prayer and the Rev. J.M. Grant gave the benediction. Coffee and muffins completed a successful day.

Quebec Presbyterial Annual Meeting

The annual meeting of the Quebec Presbyterial WMS was held January 9, 1982 at St. Andrew's Church, Sherbrooke, Quebec. The day began with the women gathering for a delicious casserole lunch. Following this, the President Sarah MacDonald, welcomed everyone and Vicky Lade and Rosemary Walker led an inspirational hymn sing.

Muriel Mayhew led the service of worship, introducing the day's theme "The Great Commission"—Matthew 28: 19-20. She illustrated how certain Biblical persons such as Abraham and Moses received a commission from God and how we are not exempt from such a call. She concluded with a poem and prayer.

Following this, each departmental secretary presented their report, including an encouraging financial summary from the treasurer.

The Scotstown WMS group wrote to notify the Presbyterial that, because of lack of members to carry on the work, they would no longer be active as an auxiliary. This letter was received with much regret but with thanksgiving for past service. A letter from the Rev. Ross Davidson was read telling of the visit of the Rev. Ron Wallace, missionary on furlough from Japan, to the area in February.

Miss Vicky Lade then presented a report, using slides, on Camp d'Action Biblique. A solo was then sung by Miss Lade.

Special speaker for the day was Miss Rosemary Walker, Quebec Representative of the Africa Inland Mission. She spoke of how God shows His will to each of us if we have listening hearts, and then showed an excellent film "The Spreading Tree". The film depicted the growth of Christianity in three countries in Africa.

Mrs. Joyce McLeod installed the officers.

Following business, Mrs. Margaret Converse closed the meeting with prayer and tea was served to end a most inspirational day of fellowship.

Barrie Presbyterial Annual Meeting

The Annual Meeting of the Barrie Presbyterial WMS was held at Essa Road Church, Barrie, Ontario January 19. Mrs. W.C. Robertson, Bracebridge, Ontario presided using the Theme, "Humble yourselves therefore under the mighty hand of God". Mrs. Janet Rutley and Mrs. Stella Abrams from the Tottenham Group conducted the service of worship.

A musical break led by Mr. Bill Elliot, Bracebridge was enjoyed by everyone.

Miss Anja Oostenbrink, Area Educational Consultant congratulated the Presbyterial for surpassing the objective set by Synodical. The group was encouraged to cultivate children's interests in their own congregations. Miss Oostenbrink drew attention to the importance of sending Annual reports in to the WMS office as they provide a record of the year's activities.

The afternoon session began with another Sing Song led by Mr. Elliot. Mrs. Arthur Leggett then conducted a very inspiring Memorial Service.

Mrs. Robert Spring introduced the speaker Mrs. M. Whitson, Tottenham, Ontario who spoke of the importance of understanding and meeting the challenge of Multiculturalism in to-day's society. She concluded her address with a poem called "I'm proud to be a Canadian".

Mr. Elliot delighted the audience with a beautiful rendition of "God loves even me". Anja Oostenbrink installed the Officers for 1982.

The Spring Rally is to be held at Huntsville, Ontario on May 18 and the Annual Meeting of the Toronto-Kingston Synodical at St. Andrew's Church, Belleville, Ontario April 19 and 20.

Brampton Presbyterial Fall Rallies

Two Fall Rallies were held in 1981 in an attempt to solve two major problems: transportation from one end of the Presbyterial to the other and working women who are unable to attend daytime programs.

Areas 1 and 2 held their Rally under the direction of Secretaries, Mrs. S. Lawrence, Milton and Mrs. R. Childs, Oakville. They held an evening program at the Omagh Church on October 14, 1981. Milton women provided dessert and coffee for a "Meet and Greet" time. The Hopedale singers from Oakville presented special music. Fifty-two women enjoyed a presentation by Miss Mary Jane Bissett on the 1982 Mission Study—Pluralism. Worship service was conducted by Knox women. Presbyterial Literature Secretary, Mrs. Christine Bishop had a varied assortment of study materials and books for purchase.

Areas 3 and 4, under the leadership of their secretaries, Mrs. C Bishop, Georgetown and Mrs. B. Menary, Orangeville, met on September 30th, 1981 at Nashville Church. Devotions centred on Hebrews 12:1 "Let us run with patience the race that is set before us" were led by the Hillsburgh women. Fifty-six women had coffee and dessert and also enjoyed the musical ministry of the Hopedale singers. The Rev. Ron Wallace was guest speaker, giving some insight into the formation of the Presbyterian ministry to the Koreans in Japan. His wife, Susan works part-time in the Korean Nursery-Daycare Centre which owes its existence entirely to the donations of the WMS in Canada.

Groups had brought their bale items to the rallies for distribution to Queen Street East Church in Toronto.

Historical Event, Calgary

At the December meeting of the Afternoon Group of Chalmers Church, Calgary an historical event took place when the members voted to change the name of their group to the Nichols Gunn Missionary Group. This group was first formed over 25 years ago when Chalmers became a congregation. At that time Miss Gunn played an important role, both in the life of her church and the Missionary Society. Miss Gunn passed away May 11, 1979 at the age of 92 years.

At 106—Oldest Presbyterian?

Margaret Weir, Press Secretary for Montreal Presbyterial reports that Mary Ann Morrison of Verdun, Quebec celebrated her 106th birthday on Nov. 21, 1981. Mrs. Morrison, a faithful church goer until age 98 and president of the Ladies Aid for many years, still has morning and evening devotions, and always asks a blessing in Gaelic, her native tongue. She had 13 children, of whom 7 are still living; 25 grandchildren, 60 great grandchildren and 25 great-great grandchildren. Birthday greetings were sent in the February magazine.

25th Anniversary Kintail Ladies Camp

1982 will mark 25 years that the Women of Hamilton and London Synodical have enjoyed fellowship, study, worship, crafts and entertainment at Camp Kintail on beautiful blue Lake Huron's shores.

A special anniversary program is being prepared to commemorate this year from June 11-13th.

Honourary Life Membership Presented Posthumously

At the annual meeting on December 15, the Evening Auxiliary of St. Andrew's Church, Kingston, presented an Honourary Life Membership Certificate to Mr. Roy McNaughton. The certificate had been ordered by the group earlier in the year for Mr. McNaughton's wife, Madeline, who unfortunately died on August 29 before the certificate could be presented to her.

The certificate was presented by the president, Mary Rummell, who expressed to Mr. McNaughton the group's appreciation of Madeline's work, in particular her outstanding service in visiting and delivering flowers to sick and shut-in members of the congregation. In accepting the certificate Mr. McNaughton gave a moving testimonial of Madeline's deep faith, and her Christian influence on both her family and friends.

BOUQUETS to the Secretaries and Contact People for sending the renewals for Glad Tidings in early AND for all the new subscriptions.

NEWS

CHURCH AID TO POLAND GOES ON DESPITE RESTRICTIONS

Copenhagen (EPS) — Church relief work in Poland is continuing despite the restrictions imposed on the Polish people since the introduction of martial law in December.

At a meeting here last week the main inter-church aid agencies, contributors to the World Council of Churches' Commission on Inter-Church Aid Refugee and World Service (CICARWS) appeal, met to hear reports from a number of agency representatives who have visited Poland since December. They shared plans and discussed policies for future aid to that country.

The agency speakers confirmed that Polish Government policy allows the churches to continue with their aid distribution programmes. Church relief is handled by the Polish Ecumenical Council and all distribution is monitored to the final recipient level. In some places emergency conditions have resulted in working relationships between Protestant and Catholic communities. Distribution of aid is handled jointly. Both denominations agreed to appeal to concerned persons outside Poland to concentrate their efforts on sending bulk shipments which are easier to handle than individual family parcels.

All participating agencies representing most Western European countries and the USA, reported a generous public response. It is anticipated that CICARWS church related agencies will have provided material aid amounting to some US$ 8 million by the middle of 1982.

LOVE ALL, PREFER POOR—CHURCH TOLD

Lima, Peru (EPS) — A noted liberation theologian has told an international, ecumenical gathering of theologians that the church must express both the love of God for all people and a preference for the poor.

Peruvian Jesuit Gustavo Gutiérrez quoted Pope John Paul II to champion "the church of all and especially of the poor." Both impulses must be kept together, he insisted, even though that may cause tension. He spoke to the quadrennial meeting of the World Council of Churches faith and order commission, here (3-15 January).

The theologians's presentation was one of several parts of the two-week program meant to help the 100 or so commission theologians experience the situation of the church in this region. Also included were sociological, political, and cultural presentations, and three days of visits to and with area Christians, particularly those in the slums of Lima and the ad hoc "new towns" which ring it. Upwards of three quarters of the estimated five million Limans live in such districts, many without running water, garbage collection, paved streets, and/or electricity.

In a reception address, WCC faith and order director William Lazareth asked the audience to pray for the commission's work for church reconciliation so Christians will "stop living the lie of our division."

In his opening address to the commission, WCC general secretary Philip Potter said the Latin American meeting place shows the continent's churches are "increasingly engaged with each other . . . preparing for the long journey towards ecclesial unity." Recalling the forced imposition of Christianity by the 16th-century Spaniards, Potter said the "story of the broken and dispirited Indian peoples of the American continent is a judgment on the churches' understanding of the gospel."

Potter noted the rich-poor gap, human rights violations, and "the old machismo tradition which prevented any meaningful community of women and men" in Latin America. All, he said, typify the "tragedy of our divided, unjust, and violence-oriented world." But he also cited signs of hope in church renewal efforts and justice movements which "cut right across the divisions of Catholic and Protestant."

A SWISS CONGREGATION ELECTS A WOMAN PASTOR

Schaffhausen (RPS). — On the 20th of December Mrs. Sylvia Kuster was elected the Pastor of the Munster congregation of the Reformed Church of the Canton of Schaffhausen, Switzerland. The pastoral ministry has been open to women in that Canton for fifteen years, but this is the first time a woman has been elected by a congregation as its pastor.

CHURCHES TO WORK FOR NUCLEAR FREE PACIFIC

Suva, Fiji (EPS) — Churches throughout the Pacific are expected to join with governments and other organizations to hold a Nuclear Free Pacific Week 1-7 March as part of a major campaign during 1982 to rid the region of nuclear weapons.

The action follows a declaration last year by the Fourth Assembly of the Pacific Conference of Churches (PCC) that its members should make 1982 a "nuclear issues year" when they would share information about the problem, try to raise understanding and lobby politicians in support of making the Pacific a nuclear free zone.

PCC is holding a poster competition, open to anyone whose home is in a Pacific island nation, to focus attention on the nuclear issues year. The Pacific churches will receive some financial help from the Australian Council of Churches and Australian Catholic Relief for the campaign.

MRS. C.M. KAO WRITES FROM TAIWAN

Geneva (RPS). — A letter from Mrs. C.M. Kao (the wife of the General Secretary of the Presbyterian Church in Taiwan) was received at the WARC's office in Geneva just before Christmas conveying the wishes of Mrs. Kao and a special message from Dr. C.M. Kao. This message was included in the letter the WARC sent on the 22nd December to the Reformed Evangelical Church in Poland thus linking together two experiences of a different nature which require the same confidence in God's grace.

Dr. C.M Kao is serving a sentence of seven years imprisonment for an act that the Taiwanese authorities deemed contrary to the country's law, but which Dr. Kao saw as the only possible expression of his Christian commitment.

Mrs. Kao in her letter describes the present situation of the family and goes on, "...as a family we are trying to keep before us the words: Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become stronger in your faith, as you were taught. And be filled with thanksgiving (Coloss. 2:6,7). With Christ as the focal point in our lives, we are finding that we receive strength and hope for these difficult times. We have felt the prayers of many people around the world..."

It is only right to add that the circle of those who have been strengthened in their faith by the example of the Kao family is increasing daily all over the world.

Buy hyacinths to feel thy soul

Attributed to the Gulistan of Moslih
Eddin Saadi

From Our Mailbox

To the Editor:

For some time I have been meaning to write to let the Editor know how I was introduced by GLAD TIDINGS to a dear WMS member in an extended care facility where my mother was also a patient. One day I was wheeling her around the halls and noticed another lady sitting there reading a large print book but on whose lap lay the Thanksgiving issue of GLAD TIDINGS. I stopped and spoke to her, discovered that her name was Mrs. Janet McDonald and yes, she was a Presbyterian interested in the WMS. I introduced myself and my mother to her, and thereafter we always stopped to chat and have a visit. That was three years ago; my mother passed away; but twice a week I still visit Mrs. McDonald (now just over 90), take her large print books from the public library, the odd scone, tea pancake or other Scottish delicacy she likes so well, and have that regular visit to which she looks forward always to help brighten her days.

J.N.A. , Vancouver, B.C.

A TRIBUTE TO A REMARKABLE LADY

Last November 9, Miss Annie G. Hill died at the age of 88 years in New Westminster, B.C. While it is the practice of *Glad Tidings* to limit the space for 'In Memoriam', we believe Miss Hill's story to be of particular significance to the magazine and to the WMS. The following is taken in part from the funeral bulletin from First Church, New Westminster.

"She was particularly attached to the work of the Women's Missionary Society, at congregational, presbyterial and Synodical levels. She wrote hundreds of letters by hand to solicit subscriptions to *The Glad Tidings*. She made a hobby of collecting historical information concerning the church in the lower mainland which she passed on to the relevant authorities. She maintained an extensive correspondence with many overseas missionaries and with church leaders in developing countries. Each Sunday she made a point of visiting a local nursing home, bearing flowers and little gifts.

From its founding, St. Andrew's Hall in the U.B.C. campus caught her interest. She donated many items of furnishings and established a large fund whose interest provided "little extras" to enhance the quality of life for students living at the Hall. Her most conspicuous gift was the bell tower and bell standing beside the Hall chapel. Each Sunday morning this bell is rung to call students to worship. At the base of the tower they read a plaque which exhorts them to "Honour Thy Father and Thy Mother", a commandment which Miss Hill herself diligently obeyed.

She was forever donating Honorary Life Memberships in the W.M.S. to both young people and seniors. Her mind was stored with an amazing number of inspirational poems, which poems were inscribed on greeting cards by hand when someone had a special occasion to celebrate.

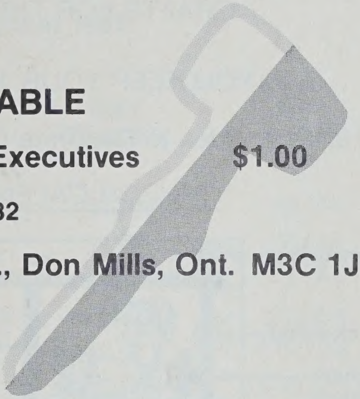
When she became unable to look after herself and moved to a Personal Care Home, her beloved family residence and estate stood vacant. After due thought, and despite the personal pain of knowing her dear home would inevitably be demolished, she resolved to give her property to the Presbyterian Senior Citizens' Society. The proceeds from the sale of "Dunwood", the name of her family home, provided the "seed money" which made it possible eventually to build "Dunwood Place".

In sending us this tribute which he wrote for the bulletin, the Rev. Dr. John A. Ross of St. Andrew's Hall also noted, "It is my belief. . .that her story would be an inspiration to many another 'ordinary' person who is capable, like her, of accomplishing extraordinary things. Without her, St. Andrew's Hall would be without a great many of the characteristic niceties which distinguish it. Without her, there would be no Dunwood Place, the six-million dollar senior citizen's place which our church owns and runs in New Westminster. The church owes her a great deal, and it's a pity that she could not be more fittingly recognized as a symbol of what can be done by self-sacrificing, obscure people who live for the church." ●

REMINDER: W.M.S. ANNUAL COUNCIL MEETING

May 3-6, 1982
Ewart College

Your PRAYERS are asked for all delegates,
speakers and program participants.



NOW AVAILABLE

Information for Adult Group Executives $1.00

Revised 1982

WMS Book Room, 50 Wynford Dr., Don Mills, Ont. M3C 1J7

NATIONAL GATHERING: 1982

June 7-11, Lakehead University, Thunder Bay, Ontario

THE FEMALE CONNECTION—WOMEN IN THE GLOBAL COMMUNITY
—WOMEN IN CANADA
—WOMEN IN THE CHURCH

WHY?

- To Educate ourselves in women's experience generally—non-Canadian, immigrant Canadian, native Canadian, multi-generational Canadian—and
- To Explore the concept of sisterhood in a multi-cultural perspective, and
- To Celebrate women's experience through music, art, worship, film, drama, poetry, conversation.

HOW?

- In workshops we will look at the connection between violence, health, poverty, work and women's experience, and consider various ways we, as women, may address social issues—denominationally, congregationally, ecumenically, and individually.

Plan to be with us!

Tell a friend!

Have a lawn sale!

Look for a sponsor!

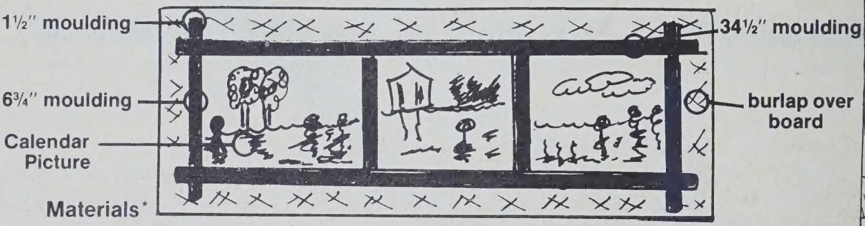
Write for more information!
(Shirley Davy, W.I.C.C., 77 Charles St. W., Toronto M5S 1K5)

CRAFTS FOR THE YOUNG AT HEART

DID YOU KEEP YOUR 1981 CHURCH CALENDAR?

Here's an Idea to Decorate Church Halls or Meeting Rooms

CHURCH CALENDAR WALL HANGINGS



Materials*

14" x 38" background board of light wood—¼" thickness
20" x 44" burlap, any colour
105½" piece ½" moulding—cut into 2-34½" pieces
4-6¾" pieces
4-1½" pieces
1" nails or straight pins
13" x 36" brown wrapping paper
¾" masking tape
picture wire and screws

*Materials may be purchased in quanitity if you wish to make several wall hangings. You may also wish to make them different sizes using only 2 calendar pictures or vary them by placing pictures vertically in a row lengthwise rather than side by side.

Directions:

Cut background board to measure 14" long by 38" wide.
Lay board on burlap; burlap will overlap about 3" on each side.
Fold burlap over back of board and tape to board with ¾" masking tape.
Cover back of board and burlap edges with brown wrapping paper.
Tape paper to burlap.
On front, centre 3 calendar pictures side by side (there should be about a 4" border of burlap around pictures).
Cut moulding in pieces as illustrated and place around pictures. Tack it in place with pins or thin, small nails.
Attach picture wire to screw nails on back for hanging.

©VOLK

SYNODICAL GIVINGS
January to December 1981

GENERAL FUND	1981 Objective	1981 Actual
British Columbia	34,818	35,875
Alberta	31,428	36,045
Saskatchewan	18,143	17,751
Manitoba and N.W. Ontario	26,319	23,912
Hamilton and London	217,171	219,734
Toronto and Kingston	232,003	216,777
Quebec and Eastern Ont.	104,368	99,466
	664,250	649,560
Legacies & Special Gifts	100,000	
	764,250	

◆ ◆ ◆

In Remembrance

Mrs. H. (Gertrude) Nixon
Mrs. C. (Mary) Stephens
Mrs. G. (Estelle) Gowland
St. Andrews, Brampton, Ont.

Mrs. Adelaide Kerr
Chalmers, Calgary, Alta.

Mrs. Mabel Cramer
Mrs. Myrtle McGregor
Mrs. Agnes Reid
Knox, Carberry, Man.

Mrs. W.F. (Ida) Buchan
Knox, Dunnville, Ont.

Mrs. Elizabeth (Bessie) McAlister
Mrs. Wm. (Reta) Knisley
Knox Normanby, Durham, Ont.

Mrs. R.H. (Margaret) McNeil
Knox, Dutton, Ont.

Mrs. Kelso Dodds
Fairburn, Holstein, Ont.

Mrs. Violet Townson
Knox, Jarvis, Ont.

Mrs. Minnie Bowie
Mrs. Emmeline Elder
St. John's, Medicine Hat, Alta.

Miss Margaret Denton
Drummond Hill,
Niagara Falls, Ont.

Mrs. Isabel Greer
Ormstown, Que.

Mrs. Rachel Adams
Mrs. Margaret Kregar
Knox, Palmerston, Ont.

Mrs. Mildred Culver
Mrs. Idena Crawford
Mrs. Arvilda Kelso
St. Andrews, Prescott, Ont.

Please report any errors/changes in address.

MAY 1982

GLAD TIDINGS

FEATURES

3 May Editorial
4 Study-Action on Ethnic Churches by Marjorie Ross
10 Religion is part of the culture by Valerie M. Dunn
13 Guyana Impressions by Glen and Joyce Davis
20 God's Hands—a poem by Shirley L. Porter
30 Honorary Memberships

REGULAR COLUMNS

21 News
25 Highlights
28 Books
29 Crafts "For the Young at Heart"
31 In Remembrance

GLAD TIDINGS
MAY 1982
VOLUME 58 NUMBER 5

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

May . . . Happy Mother's Day!

His mother kept all these things in her heart. Luke 2:51

What a special place a mother's heart is. It is vast enough to hold an endless supply of smiles, a great volume of comforting words and an ageless store of wisdom. A mother's heart always seems to know the right moment to speak or when to simply hold a little body tightly.

A mother's heart can expand with the pain of giving birth and contract with the sorrow of scraped knees and the anxiety of fevered brows and sudden falls. It is filled with wonder at the miracle of life and growth, at the beauty in all living creatures.

A mother's heart can keep forever the smallest secrets of little lives, share the private agonies of youth struggling to build their own characters, and stand by faithfully when their decisions go awry. Even the smallest transgressions and the greatest are silently forgiven as though they were all equal. A mother's heart sees the best in every being and believes that good will always transcend.

A mother's heart can swell with pride at anything from a first tooth to a smudged and tattered home-made offering. It is humbled by the child-like trust of another life and the special gift entrusted to its care.

A mother's heart is full of patience in the face of impatience; impatience for growth to occur but patient when it is slow and uneven; impatience for independence and calm in the storms of development. A mother's heart transcends time and space; it waits while the young pursue their goals, when the mailbox is empty and the phone is silent. It is there, in the nest, when the young return.

A mother's heart is the essence of common sense and practicality whether offering food for sturdy bodies or strong minds; whether dispensing medicines for physical or spiritual health.

A mother's heart is full of dreams; dreams that fashion castles in the air and build sand castles on the beach; dreams that inspire creative visions and form the future policies of nations.

A mother's heart is great enough to overcome the dread of crawly treasures in small pockets, to chase away the phantoms of dark nights and squash the fears of uncharted seas.

A mother's heart knows how to mend broken toys and broken hearts; how to catch butterflies as well as rainbows and how to keep intangibles like hope and faith alive.

A mother's heart beats not for one or two but many; it beats in tune with the world, in love and caring for the children of God of all ages. It reflects the great heart of God whose love surrounds us all, who is always there to comfort, to chasten, to encourage and to wipe away our tears.

Thank you God for the hearts of mothers; for the qualities of a mother's heart that we each may possess and use to thy glory.

L. June Stevenson

"STUDY-ACTION" on ETHNIC CHURCHES

NEIGHBOURS

not strangers

by Marjorie Ross

Related to the 1981-82 Mission Study on pluralism, this article explores some of the history of 'ethnic churches' within The Presbyterian Church in Canada (the "study" part), and also suggests three topics of discussion to think about, to pray about, and perhaps to do something about (that's the action!).

What are "ethnic churches"? The dictionary defines "ethnic" as "having to do with various races of people". In Canada, however, the word "ethnic" is usually used to refer to the many groups of people, also called "the minorities", whose mother tongue is neither English, French, or one of the native languages. English speaking people in Canada tend to use the work "ethnic" as a polite substitute for the word "foreigners" their parents used to use.

"Statistics reveal the pluralistic nature of this vast country. "There are more than 500 ethnic churches in Canada..., 200 foreign language newspapers utilizing script in 30 languages, and 130 foreign language broadcasts emanating from 60 radio and television stations across the country." Over two and a half million Canadians have a native language fluency in languages other than French or English. Ethnicity is a permanent feature of Canadian society. The term 'ethnic' relates to native born Canadians, not just to foreigners or immigrants. Ethnic groups represent millions of Canadians who participate actively and dynamically in the life and development of the country."*

1981-82 Mission Study PARTNERS IN PLURALISM: NEIGHBOURS OR STRANGERS, Canadian Supplement to Children's Study "The Runaway Heart"

The Presbyterian Church in Canada can be proud of a century of reaching out to these *strangers* in our midst—to share with them the Good News of Christ and to show concern for the problems they face as newcomers to this land.

In 1874, Presbyterians in Montreal began to work with **Italian** immigrants at Beckwith Memorial Church. Now, as the W.M.S. Annual Report for 1980 states, "For quite a few years seven small congregations of other denominations have been using the buildings in both Beckwith and St. Michel. The church buildings, dedicated to the glory of God, are being used wisely for the extension of Christ's Church. Regardless of denomination, the Gospel is being preached by six ministers in two churches to whites and blacks, to English, French and Italian."

There is an interesting account of the beginning of work with the **Ukrainian** community in *Unknown Country*, a Centennial account of missions in our church. Many Ukrainian Presbyterians entered the church as a result of a schism in the Orthodox Church. In 1913, there were no fewer than 28 Ukrainian congregations within The Presbyterian Church, but most of them entered the United Church in 1925.

Today, our work with the Ukrainian community might seem to be drawing to an end, in that the main congregation in Toronto dissolved in 1976, and the young people have been absorbed into English speaking congregations or, like many of the young people of every church, into our secular society. However, Rev. Michael Fesenko in Toronto, and Rev. Gregory Adams in Oshawa continue their pastoral work and their contacts with many Ukrainian cultural groups. Through a Christian Literature grant, the WMS contributes to the support of Mr. Fesenko's journal "Evangelical Truth".

Sometimes "ethnic work" can seem very short-lived, because as a new generation comes along which speaks English, and the old generation passes away, the need for special language services may disappear. This is certainly the case where immigration from the homeland has not continued, as has been the experience of the Ukrainians.

The story of **Hungarian** Presbyterians is very different. The Reformed Church in Hungary is at least as old as the Presbyterian Church in Scotland. Both date back to the Reformation, and both owe their theology to the Frenchman, Jean Calvin. Some of the Hungarian immigrants to Canada brought with them a church which is a first cousin to our own.

Moreover, the Hungarian congregations in Canada have been fed by two significant waves of immigration in this generation, one after World War II, and one after the Hungarian uprising in 1956. A good sign for the future is that several young pastors have recently come from Hungary to train in our colleges and then take their place as leaders of Hungarian congregations.

There are nine Hungarian congregations across the country which are completely self-supporting. In addition, The Presbyterian Church gives assistance for outreach to Hungarian groups in Ottawa and Lethbridge.

All these congregations are cultural groups as well as worshipping communities. The report of Calvin Hungarian Church in Ottawa says, "in our church school. . . Hungarian boys and girls learn the language of their mothers and grandmothers and perform at our Hungarian celebrations".

The same thing can be said of all the "ethnic churches", and certainly is true of congregations of people from different parts of Asia. In recent years there has been a large immigration from Asia which has fed some established congregations, and given rise to new outreach. These recent immigrants need to group together for mutual support in facing the problems of a new country, and to hear their own language spoken.

The home of The Chinese Presbyterian Church, Montreal until 1977
Photo: R. Hummelen

Unknown Country describes the beginning of "**Chinese** work" in the last century. It began with a "combination of Christianity and English offered in night schools for men". Canadian immigration laws until recently, (1947), discriminated against the Chinese, admitting men only. However, when women were finally allowed to enter Canada after World War II, the W.M.S. became heavily involved in the work of teaching Chinese women and their children. The goal was to bring them to a knowledge of Christ and to teach them Canadian ways. Today there are self-supporting congregations in Vancouver

Early Ukranian group at Edmonton—
Photo: William Kensit Studio

Insert: Hungarian Refugees interviewed by deaconess, 1957

and Victoria, in Toronto and Montreal, with outreach work among the Chinese living in Windsor and Sudbury.

Several of these Chinese congregations could serve as models for the church growth movement! The Toronto Chinese Presbyterian Church had a membership of around 300 and an annual budget of $20,000 in 1970. In its "70th Anniversary Memoir" published in 1980 it reported "an average combined attendance in Chinese and English services of over 500 and a budget of over $100,000"! Lay people are giving vigorous leadership; there are strong prayer groups, and in 1979 the congregation opened a mission in Agincourt.

There is an active W.M.S. group in the Chinese Church in Montreal which sends in substantial contributions each year to our Supply Fund even though they are quite cut off from most W.M.S. programmes because only a few of their members speak English.

Just recently we have begun work among immigrants from **Japan** and **Taiwan** in Vancouver. The report of the Missions Convenor for the Synod of British Columbia for 1981 tells us that there are 20 communicant members in a Taiwanese congregation, with an average attendance of 40 including a 16 member choir of young adults. They meet weekly for services in St. Columba's Church.

Another new work is among people from **India and Pakistan**. Like the Chinese, they have recently come to Canada in large numbers. Some of them are Christian but many are not. In Vancouver, the Rev. Alex Joshua is working to create contacts in the East Indian community. In Hamilton, an Asian Fellowship meets in McNab Street Church to worship in the Urdu language.

A very recent appointment by the Board of World Mission has been the Rev. Basil Dass in response to a joint request from East and West Toronto Presbytery. Working out of Albion Gardens Church he offers, as a notice in a newspaper says, "a complete Christian ministry in the Hindustani, Punjabi, Urdu and English languages". At the opening service of his ministry there were 180 people present.

In recent years Pakistan, the homeland of many of these immigrants, has become "Islamized" to a much harsher degree than before. The small Christian population (many of whom heard the Gospel from Presbyterian missionaries) find advancement very difficult, and this has led to a high rate of emigration of educated Christians from Pakistan to countries like Canada.

Mr. Dass and the other workers do not devote themselves only to those who are already Christian, but try to establish dialogue with those of other faiths and with community leaders. A very important way in which our church can assist these people is by working beside them to combat the prejudice and racism they encounter.

Probably the most dynamic group of "ethnic churches" in Canada are those from **Korea**. Korea has several large Presbyterian denominations initiated by missionary work over the past century. When Christian Koreans come to Canada they form congregations which retain links with the parent churches in Korea. Eventually some join a Canadian denomination—our own or the United Church. We have three Korean congregations and a mission in Toronto, one congregation in Kitchener; one in Vancouver; and one in London which recently purchased a building with the help of the B.W.M.

First East Indian service at Albion Gardens
Photo: John Archibald

This London congregation is one of three in that city. The others are Roman Catholic and "independent". The B.W.M. report for 1981 indicates that the evangelistic outreach of these three churches has converted 90% of the 600 Koreans in the area to Christianity.

Our church has always seen newcomers to Canada as, in a special sense, "mission fields on our doorstep". There seems no end to the possibilities for outreach and service, if only the funds and the workers are available.

Pray for these ethnic churches, for their continued growth and their outreach into their own communities. Pray as well for English speaking congregations, that they may catch some of the dedication and energy shown by these new churches.

Resources:

70th Anniversary Memoir, 1910-1980, Toronto Chinese Presbyterian Church

66th Annual Report 1980, The Women's Missionary Society, W.D. The Presbyterian Church in Canada

Enduring Witness, A History of the Presbyterian Church in Canada by John S. Muir, Presbyterian Publications.

Unknown Country, A Centennial Account of Missions, The Presbyterian Church in Canada by Geoffrey Johnston.

DISCUSSION QUESTIONS

1. What prevents more ethnic (particularly Korean) congregations from entering the Presbyterian Church in Canada?

Background: A number of Korean congregations would like to enter The Presbyterian Church in Canada but are held back because their ministers cannot meet the educational standards of our church, which has always prided itself on the high educational level of its clergy. When a minister from *any* other country applies for admission to our ministry, the Board of Education of The Presbyterian Church in Canada examines his (or her) credentials very carefully. If the minister cannot meet our standards a program of special studies is required before they are received.

Many of the pastors who come here from Asia are unable to meet our standards and would have difficulty taking courses given in the English language. Yet they obviously perform a valuable role within their own congregations, and if they were admitted, they would bring their own people with them.

Last year, the General Assembly accepted a recommendation of the Board of World Mission that would permit presbyteries to apply for admission of "ethnic pastors" who qualify for ordination in a Reformed/Presbyterian Church in their homeland, in the ministry of our church on the understanding that they would continue their theological studies after acceptance, if possible in their own language.

Some have expressed a concern that this could lead to two categories of ministers. Do you think this would be a problem?

Can you see how this might affect recruitment of leadership for Quebeçois churches and native congregations?

2. Here is a comment on "ethnic" congregations within our presbyteries taken from *Unknown Country*—"no doubt there are many close friendships between "ethnic" and "Canadian" Presbyterians, but by and large we go our separate ways, often only superficially connected by Presbytery. We are like ships in the night, tooting in a friendly fashion as we pass in the darkness of mutual incomprehension, until, alas, a dispute arises which makes us take each other seriously... the "Canadian" Presbyters find themselves trying to solve a problem for which they have no "feel" and consequently they cannot fathom what the problem is all about. On the other hand, the "ethnic" congregation wonders why the Presbyters cannot understand.

Would you say this was a true description of what happens in your Presbytery with regard to "ethnic" congregations? How much contact is there on a regular basis between "Canadian" and "ethnic" congregations? How much contact is there between "Canadian" women's groups and their sisters in "ethnic" congregations? Is this an area where your group could take some action?

3. Most congregations today, at least in the cities, have people from many different backgrounds. Can you think of ways to celebrate that fact? Looking at it another way, can you think of events in your church which have celebrated the ethnic background of the majority group, but have perhaps unintentionally excluded those from other groups? What can you do about this when planning future events? ●

RELIGION is part of the CULTURE

By Valerie M. Dunn

Asians are deeply religious. That plays an important part in family and social life; religion can't be seen apart from the culture. And—this reality accompanies Asian immigrants to Canada.

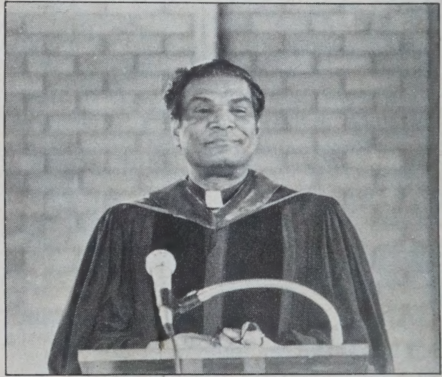
That's what I learned from the Rev. Basil Dass, born and brought up in Pakistan, who last fall began developing a ministry to fellow Christians from Asia/India, under the auspices of The Presbyterian Church in Canada.

Very rare

"It's very rare for people to marry outside their religion," he went on. "And you can see the force of religion in the subcontinent of India, where the 1947 partition that created the state of Pakistan, happened on a religious basis. Now, India is for the Hindus and Pakistan has become the home of the Muslims.

"Morality is high, relationships outside or even before marriage are looked down upon. And there is no intermixing of the sexes, separate schools for girls and boys are the norm. Some Christian mission institutions are co-educational, but are attended mostly by those of that faith.

"Both culture and religion has defined separation of the sexes and yet women are taking active roles, not only in home life but in politics, the arts and education. Although the most important role for a woman is still seen in the family, much more so than in the West."



The Rev. Basil Dass at Albion Gardens
Photo: John Archibald

Traditional music an integral part of worship Photo: John Archibald

What is most important for Canadians to understand, with so many recent immigrants among us, is that, as Mr. Dass puts it, "these cultural things are transplanted to Canada." And this can create conflicts, not only between immigrants and native Canadians, but even within the immigrant communities themselves.

"The first generation of immigrants will stay as they are, with very little modification. But the second generation will be different," said Mr. Dass. "Many do not speak their native language, the parents don't teach them, so the youngsters speak only English. When you lose your language, you also lose a part of your cuture. There's no danger here as I see it, they'll become Westernized, and apart from the colour of their skins, will be like any other North American.

"But families will need help in sorting out the resulting conflicts between the generations. For instance, the second generation are growing up in co-educational public schools, and that leads to conflicts with cultural ideas about obedience to parents, loyalty and ties to the family. There's no such thing as dating, for instance, in India and Pakistan, where marriages are arranged by parents. And in India you cannot just break off from the family, and do what you want.

Do speak English

"Both the law and sympathy of society in Canada goes towards young people, also, because there's so much emphasis on youth."

I asked about the widespread belief that Asian immigrants don't speak English. And Mr. Dass confirmed what I have noticed among the immigrant population, many not only speak English well, but several other languages, too.

"The present immigrants sometimes bring parents over, who don't speak English. But the large majority both read and understand the language. Our immigration laws ensure that. And many are, indeed, highly educated people."

I wondered about the interest among some Christians in "converting" Hindu and Muslim newcomers.

Mr. Dass smiled and said, "They'll find that's not very easy, again because of the cultural link. Missionary work has gone on in India and Pakistan for almost 200 years, with no great number of conversions," he explained, adding that in Pakistan Christians form hardly one percent of the population. In India they're also a small minority. He emphasized also that "As a Hindu or Muslim is deeply devoted to his faith, so is a Christian.

"A Christian has had to make many sacrifices to maintain his faith, because he is so ostracised. Even when the law prohibits it, job opportunities are limited."

I've been studying the names on our high-rise mailboxes ever since Mr. Dass told me how employers could tell a job hunter's religion.

"A surname ending with Ram is Hindu, while a Muslim name might begin or end with Mohammad. Someone with Singh in his name is a Sikh."

Use English names

A Christian could have a name sounding like one of these, "but many Christians identified themselves by taking an English first or even last name." I had noticed Mr. Dass' first name was Basil.

Christians are scattered and a minority in both India and Pakistan, making it easy to discriminate against them. That happened because at the time of the partition of India, the Christians lost on both sides and unlike the other religions, got no particular rights. Why? The British thought they were loyal to Pakistan and their own people, while the Hindus and Muslims believed them to be loyal to Britain, since they shared a common faith.

Modern India is a secular nation, established by a Constitution, while Pakistan is a religious, Islamic state. But it's hard to eliminate discrimination, even when enshrined in a Constitution. "You cannot legislate attitudes and the thinking of people," Mr. Dass noted. "And these conflicts, too, come to Canada with the immigrants."

There are differences between Christian church life in Pakistan/India, and Canada. "People in this country are activity-centred culturally, and that is reflected in the church. Western Christian churches think in terms of doing: programs, committees; and many expected to be 'entertained' by a good sermon, a well-sung anthem. They are amusement-centred.

But our church is more contemplative, worship and prayer are the main things. It does not matter if there is no choir, solo or musical instrument. They'll sing as a congregation, and if there is no minister it is common for an elder to read from the Bible, and talk about how he sees it. The main thing is, to come before God."

Services traditional

He pointed out that in the Reformed tradition, Canadian ministers and congregations are trying to make the services interesting and attractive, especially to youth.

They may even use up-beat tunes and rock music. "But in Pakistan we sing the same psalm to the same tunes that my father sang, and his father before him. And a lot of young people attend church."

Some traditional Indian religions, too, may adapt to North American cultural patterns. "In India, Hare Krishna members would be in a temple, meditating, not out on the street, dancing and singing. That's a North American variation, to make it acceptable here."★

Valerie Dunn is editor of *Hi-Rise*, a magazine for people living in apartments and townhouses in the Don Mills area, Toronto.

Joyce and Glen Davis travelled to Guyana last November. In his role as Secretary for Mission Education of the Board of World Mission, Glen was asked to visit the Guyana Presbyterian Church to become acquainted with what is happening today both in the Church and in the country. Joyce took a working holiday from her studies at Ewart College to accompany Glen.

The Davises spent fifteen years in Japan from 1963 to 1978 where they worked with the Korean Christian Church in Japan.

They have two sons, ages 15 and 13 years.

Guyana Impressions

by Glen and Joyce Davis

CURRENT SITUATION

The three and a half hours we spent (from 10:30 p.m. to 2:00 a.m.) in a line trying to get through customs was a good (?) introduction to the state of the bureaucracy and the economy in Guyana! Goods are hard to get, so merchants go to places like Trinidad to bring back huge suitcases of merchandise. Officials are underpaid, so there is little motivation for efficiency. A little money under the table is often the quickest way to get things through.

The general mood seems to be one of depression. The streets are not safe. Crime is on the increase. Three of the churches we visited had recently lost their switch boxes and light bulbs to thieves. Many such materials are impossible to buy, or if they are available the price is outrageous. One businessman complained of having to close his factory and lay off workers because he cannot get the foreign exchange needed to buy raw materials. A taxi-driver disgustedly described how wanted criminals from the U.S. (such as the infamous "Rabbi" Washington) are welcomed by the Burnham regime and used to terrorize government opponents.

Racial tension between those of African descent and those of Indian descent is still a major factor in daily life. The government is systematically locating new housing developments for blacks right beside Indian communities (as a counterbalance to any trouble the Indians might start). The best jobs and educational opportunities go to blacks, or to those Indians who are card-carrying members of the government party. A well-known international cricketer, Tyrone Etwaroo (brother of the Rev. Randolph Etwaroo), told us of how top Indian cricketers are passed over when selections for the national team are made.

The overall mood of the people was expressed by a discouraged layman in these words: "There is no freedom in Guyana, so there is no future here for us." This explained for us the long lines every day in front of the income tax office where people were trying to get tax clearance so they could leave the country.

THE CHURCH

In the midst of this tense and depressing situation the churches in Guyana seek to bear faithful witness to Jesus Christ. But even the churches have been infiltrated by the long arm of the government. We were told that every church in Guyana, except for the Guyana Presbyterian Church with which we are related, is divided on the issue of human rights. Some church people have decided to cooperate with the government, either because they believe the church should not oppose the authorities or because they receive special favours for their cooperation. This was brought home to me at the Third Assembly of the Caribbean Conference of Churches a week earlier when a minister of the Presbytery of Guyana (Scottish Presbyterian) Church objected to any resolution on human rights violations in Guyana. He said: "There are no violations of human rights in Guyana, except perhaps that one cannot take as much money out of the country as one would wish when leaving for a trip"! The sad thing was that none of the other delegates from Guyana dared answer him in public for fear of reprisals upon their return home. One of them said to me, "He must be living in a different Guyana than the one I come from!"

Glen

The Guyana Presbyterian Church has restructured itself into nine parishes of 4 to 6 congregations per parish. The nine ordained ministers of the Church each serve one parish. They all have an extremely heavy workload, which is compounded by transportation problems such as late ferries and bus break-downs.

Most of them use hired taxis to get from one service to the next.

For example, in the Georgetown parish they have four services in four churches between 8:00 a.m. and 12:30 p.m., plus an evening service in one of them. The minister, Dale Bisnauth, finishes one service and tears madly down the road to the next one which has already been started by an elder. Dale thought I should learn first hand about the madness he goes through every Sunday so he had me preaching in three of the four churches. Someone kept me talking at Burns Church so I barely made it to Better Hope. I walked in just as Dale was starting to introduce me!

But despite the overworked ministers and the loss of many members who have emigrated to Canada and the U.S.A., the Church exhibits a lively, positive mood. Churches were packed for annual harvest services. Weekly youth groups meet for Bible Study, discussion and fellowship. The level of giving has gone up since the Church decided two years ago to become self-reliant and do without a grant from Canada. One pastor told me that his people were, for the first time, beginning to learn what stewardship really means.

A program which has great potential for the future leadership of the churches is the Guyana Extension Seminary. This is an ecumenical program of lay training which is sponsored by the Guyana Council of Churches. Dr. Dale Bisnauth is the Director and mover of the program, in addition to serving as pastor to four churches and 700 members. A series of ten-week courses in such things as theology, Bible, Christian Education, Church History has been devised and each area has a tutorial group led by a local clergyman. Curriculum papers for each week's session are sent to the groups from the office in Georgetown. If the session I attended was typical, then the level of teaching, discussion and learning are of a very high quality indeed.

One of the serious needs in the oversized parishes of the Guyana Presbyterian Church is for some pastoral assistance. People in Guyana are talking about a new day in mission partnership when it might be possible to invite a Canadian minister to work side by side with them in the parish ministry. One minister said: "Our people used to think that if their minister was not from Canada he couldn't be any good. Now they know that Guyanese ministers can do anything a Canadian minister can do. So now a real partnership is possible". They even spoke about the possibility of a Canadian third year student in theology taking an intern year (or even a summer) to go and work with them. Another possibility is a pastoral exchange: a Guyanese minister would exchange parishes with a Canadian minister for a one or two-year period.

Whatever the future might bring in the relationship between our two churches, we can be sure that we in Canada will benefit greatly from whatever contacts we have with the courageous, faithful followers of Christ who make up the Guyana Presbyterian Church.

→

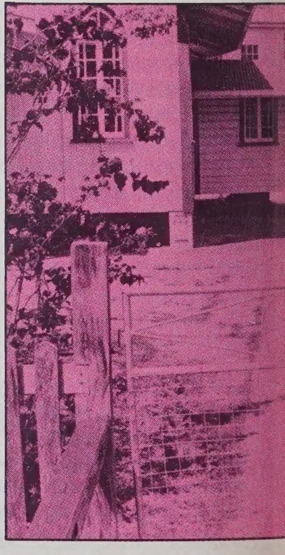
The Rev. Wilfred Ledra, Berbice parish chatting with parishioner

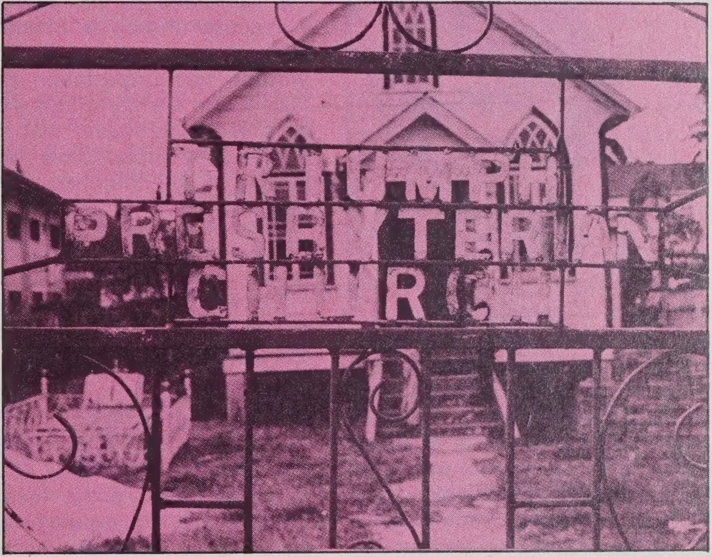
Dale Bisnauth (left, facing) following Thanksgiving Service

Guyana

Mrs. Ledra (formerly Noreen Tyman) who studied at Ewar College in late '60's

Joyce and Amy enjoying coconut meat




TRIUMPH
PRESBYTERIAN
CHURCH

One of Dale Bisnauth's churches

Church entrance decorated for Thanksgiving

⟶

Joyce

WOMEN ROLES — CHANGING

"The Women's groups should be disbanded! They don't accomplish anything!" remarked Dale with a frustrated shake of his head. I looked at him cautiously. Was he trying to get a rise out of me, or did he seriously contemplate such an action? Dale Bisnauth (mentioned in Glen's article above) drove us around to see several churches at which time I had my first glimpses of sugar cane and plantain fields. His comments reminded me of criticisms I'd heard sometimes in Canada! His wife, Amy, with a knowing shake of her head, didn't argue, but assured me calmly that it was actually those groups which were helping the women get some leadership training and experience.

Probing further, I discovered that if Dale Bisnauth is impatient with the women's groups in Guyana it is because his frustration springs from concern with their slow growth. But that impatience is evidence of the strength in the struggle of the churches to be an active and vital force in the life of Guyanese people. Because he wants the women to grow and become full partners with the men, he feels that perhaps the shock element of no longer having a "little women's" sub-group in which to vent their energies might lead them to take a more vocal role in the church. The traditional role of being passive and allowing the men to do the speaking and make the decisions is still very strong. The Guyanese church is officially ready to accept women elders but none of the women has undertaken the role yet. Dale's wife is a marvellous example of the type of female leader that he envisions; she actively supports his role and works among all the churches in her quiet but decisive way.

CHILDREN'S ACTIVITY

The highlight of a short week's visit for me was an evening programme put on by the children of Triumph church. Due to the pressure of all kinds of shortages in Guyana, their electric fuses had been stolen, and so the evening was conducted by kerosene lamplight (taking us back to our Canadian childhood!) Many parents and some neighbours came because the crowning part of the evening would be the annual thanksgiving "auction" of the harvest and handwork donations which had decorated the church all day. That was fun! We were impressed with how well the twelve children ages five to fourteen performed. They showed pleasure in performing because they were well prepared: their teacher came to the church several days after school hours to do extra work with them. The audience response was a mixture of laughter and thoughtful appreciation of the poetry, recitation and singing.

We were able to visit seven Guyanese Presbyterian churches and experienced the special warmth of communication that even complete strangers can have due to being "relatives" in God's family! The church buildings usually consisted of a simple sanctuary, with a small room off to the side of the "stage area". There was a lot of window space and interesting "open" architecture which allowed the breezes to offset the hot climate.

As I looked around during our visits, I was struck by the dearth of reading books, resource and reference books, colourful pictures, crayons, paint, paper and all the other resources that many of us take for granted in our Christian Education programmes. I later learned that the public schools often suffer shortages too, including text books. We don't realize how exceedingly fortunate we are here in Canada, not merely with daily necessities, but with our church resources as well! The only Christian Education material I could observe in these buildings were old hymn books *without music*.

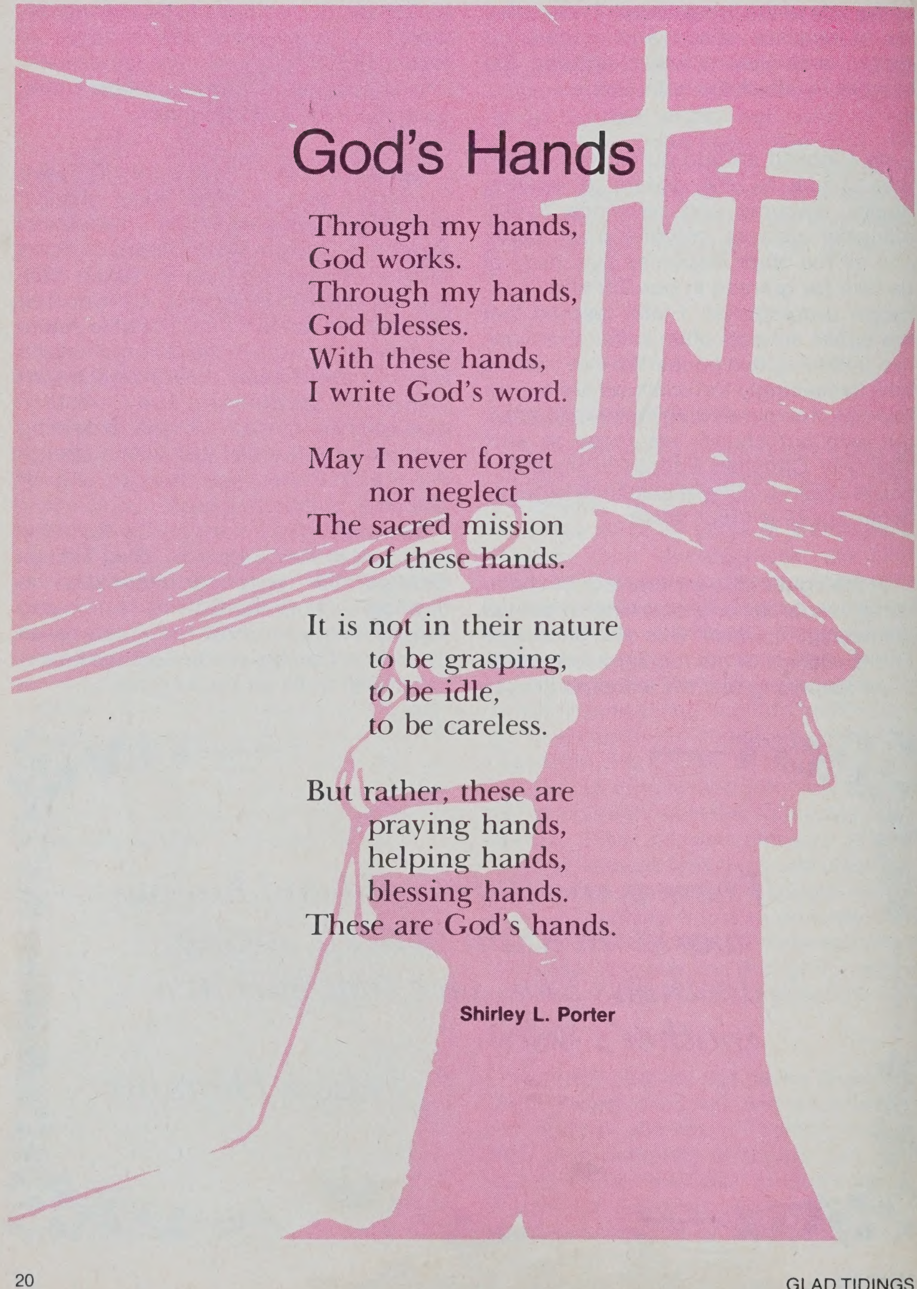
In the light of the general lack of stimulating resources and shortage of trained leadership, coupled with the shortages and hardships of the regular economy, is it not surprising that the women's groups in Guyana do not seem to be moving forward? I left Guyana with a sense of responsibility to pray for the refreshment and encouragement of our fellow Christians there. Will you join me?

Editor's Note: Presbyterians are reminded that through their groups, money is channelled to the Presbyterian Church in Guyana. At the Board of World Mission Annual Meeting in March 1982 the Overseas Relations Committee reported on some of the possible future directions for work in the Commonwealth Caribbean. These directions might include the appointment of a Caribbean missionary resident in Canada, to develop competence in areas that would strengthen and encourage the growth of churches in the Caribbean.

See Mary Whale's article "To Build the Kingdom in the Caribbean", Glad Tidings October 1981 for further information on developments in the Guyana church and suggestions as to how the Presbyterian Church in Canada can encourage its sister church in its efforts to grow.

There is in all this cold and hollow world no fount of deep, strong, deathless love, save that within a mother's heart.

Felicia Hemans



God's Hands

Through my hands,
God works.
Through my hands,
God blesses.
With these hands,
I write God's word.

May I never forget
    nor neglect
The sacred mission
    of these hands.

It is not in their nature
    to be grasping,
    to be idle,
    to be careless.

But rather, these are
    praying hands,
    helping hands,
    blessing hands.
These are God's hands.

Shirley L. Porter

NEWS

WOMEN FOR PEACE— SILENT PROTEST

Gongs, cymbals and soft chanting greeted the personnel of the Ecumenical Centre in Geneva when they arrived for work one morning earlier this week. The entrance hall was decorated with banners calling for peace, and photographs depicting the horrific effects of the atom bombs dropped on Japan at the end of World War II. The Centre had been chosen by the international WOMEN FOR PEACE movement for a week-long *"Fast for World Peace"*.

At the opening of the disarmament talks here in Geneva between US Secretary of State Alexander Haig and Soviet Foreign Minister Andrei A. Gromyko WOMEN FOR PEACE hope to attract world attention to the armament crisis.

In regular attendance at the Centre are ten to fifteen women and men, including three Japanese monks. But organizers of the fast say that many more supporters are fasting in solidarity in the Geneva region, or even in other parts of Switzerland and Europe, although they are unable to attend in person. During the day, at regular intervals, small delegations of fasters leave the Ecumenical Centre for a slow procession and a silent protest in front of the buildings where the officials are meeting or staying.

WOMEN FOR PEACE is a European movement, founded in 1977 by Aline Boccardo in Switzerland. EPS

NUCLEAR-FREE PACIFIC

Singapore (RPS) - The Chairman of the Pacific Council of Churches (PCC) has communicated to the President of France, according to CCA news, the text of the resolution of the 4th Assembly of the PCC, in the following items:

"We reaffirm our commitment to a nuclear-free Pacific. As Christian people committed to stewardship, justice and peacemaking, we oppose and condemn the use of the Pacific for the testing, storage and transportation of nuclear weapons and weapons delivery systems, the disposal of radioactive wastes; and the passage of nuclear-powered submarines and ships. We recognise the intimate relationship not only between the development of nuclear energy and the problems of radioactive waste disposal, but also with the nuclear weapons proliferation. We therefore object to further development of nuclear power until the problems of waste and proliferation are convincingly resolved. Further, as Christian people we are concerned about the colossal investment required for nuclear armaments and nuclear power, and urge the investment of our limited resources towards total human development, particularly for poor and rural communities, and for alternative, safe and renewable resources of energy."

BIBLE SMUGGLING EMBARRASSING

The vice-president of the Chinese Christian Council said during a US visit that Bible smuggling "embarrasses the church" in his country. He said Bibles are printed there economically and that is a source of pride for the estimated one million Christians among the nearly one billion Chinese. During a two-day China visit earlier this year, (Anglican) Archbishop of Canterbury Robert Runcie said he often feels that "the smuggling in of Bibles gives more satisfaction to those who smuggle them than to those who receive them". EPS

MINISTERS INVITED TO FAST AND PRAY FOR PEACE

New York (RPS)—"In the last six months, the United Presbyterian Church has demonstrated by overwhelming votes in the General Assembly, synods, presbyteries and local sessions its support for mutual nuclear freeze between the United States and the Soviet Union. To maintain the sentiment for peace, we need spiritual strength", says the Moderator of the General Assembly of the United Presbyterian Church in the USA (UPCUSA) in a letter addressed to all the ministers of his church. They are asked to accept voluntarily a discipline consisting of fasting every Monday until 21st June, praying for peace and seeking at least once a week the occasion for talking with other Christians "to discover steps to be taken to advance world peace". The letter, dated December 1981, concludes: "Let us join together, not out of spiritual pride but out of our faith that God does not will the destruction of the earth created by his act of love. Let us express our conviction that our Lord Jesus Christ is the Prince of Peace."

ORTHODOX BISHOP: THEOLOGY NO BAR TO ORDAINING WOMEN

Lima (EPS)— An Oriental Orthodox bishop from India says there is "no theological basis" to object to the ordination of women. Geevarghese Osthathios, metropolitan of Niranam of the Orthodox Syrian Church of the East, said he would "very much plead with the Orthodox brethren" not to make women's ordination a church-dividing issue.

He added that the practice should not be forced on any church; he did not think it appropriate for his own. His remarks came during a discussion of the subject at the 1982 meeting of the World Council of Churches faith and order commission, here (3-15 January).

More vigorous in his intervention was Australian Uniting Church theologian Norman Young. He objected to what he called a down playing or softpedaling of the issue in some efforts to reach theological consensus on ministry. He called it "ecumenism by ultimatum" to seek church unity with women's ordination ruled out.

Vigorous on the other side was USSR Eastern Orthodox Vitaly Borovoy. He called Orthodox opposition to women's ordination a question of "conscience, not of discrimination or ignorance".

UK Eastern Orthodox John Zizioulas called for a careful study of the relationship of the risen Christ to maleness and femaleness. He said it may be too simple to say that because the historical Jesus is male the celebrant representing Christ as the eucharist must be a man.

US Anglican Robert Wright concluded that any serious work for church reunion must face the ordination question "squarely and in depth, with theological seriousness".

CHURCHES ACT ON NUCLEAR WEAPONS

Geneva (EPS)—Several Christian bodies in different countries have taken action related to nuclear and other forms of disarmament.

In Sweden, the ecumenical council urged the US and USSR to "stop all nuclear weapons tests, as well as production, development, and deployment of new nuclear weapons and missiles". A letter from council leaders to the two superpowers' disarmament delegations here also urged destruction of half of all nuclear weapons stockpiles, and a "European nuclear-free zone from the Atlantic to the Ural mountains".

In the UK, (Reformed) Church of Scotland members are being asked by their moderator and two pastor moderators to sign a petition urging abolition of nuclear weapons and other steps towards general and complete disarmament. The petition is to be presented to the UN special disarmament session this June.

In the US, a pastoral letter from the moderator of the United Presbyterian Church and its mission council asks UPC members to fast, pray, and converse with at least one other Christian weekly as a self-imposed discipline, on matters related to concern for peacemaking. These actions are to continue until the annual UPC assembly, beginning 21 June.

In the Federal Republic of Germany (FRG), the executive committee of the ReformierterBund calls "the use of atomic weapons...a sin". In a letter to the 430 Reformed congregations within that country's regional churches, the committee adds that "Christians are not allowed to cooperate in the development of such weapons even if...commanded by the authorities". It says that with nuclear weapons, "no 'just' war is any longer possible".

Also in the FRG, the Evangelical Church in Germany, a grouping of regional Lutheran, Reformed, and United denominations, issued a document on current peace issues. In Holland, the Netherlands Reformed Church issued a pastoral letter urging unilateral steps towards disarmament.

LONG HAIR—AUTHENTIC RELIGIOUS EXPRESSION

Rastafarian long hair should not forcibly be cut off—at least this is the decision of the Catholic Commission for Racial Justice, one of the commissions of the Bishop's Conferences of England and Wales. They argued that Rastafarian codes of dress, including the long hair style of 'dreadlocks', should be accepted as *authentic religious expressions*. Rastafarianism is a West Indian cult centred on the person of the late Haile Selassie, emperor of Ethiopia. EPS

NORWAY DISAGREEMENT: WOMEN'S ORDINATION

Oslo bishop and (Lutheran) Church of Norway primate Andreas Aarflot has refused an ordinand's request for separate ordination service so that he would not be ordained at the same time some women were. The primate said it is against his conscience to symbolize disagreement about female pastors in that way. The first female pastor was ordained in the Norwegian church in 1961. Currently, five of the church's 10 diocesan bishops ordain women. They total about 50 of the church's 1,000-plus parish pastors. EPS

PERMISSION TO CELEBRATE CHRISTMAS

The Evangelical *Khmer Church* in Kampuchea was given permission to *celebrate Christmas* on the 24 and 25 December last year. Participants at the church services now number about 150— among them 25 are baptized. EPS

CANADIAN BIBLE SOCIETY REPORTS RECORD YEAR

The Canadian Bible Society reports that last year was one of advance and progress. Over twelve million Bibles, Testaments, Gospels and Scripture Selections were distributed in Canada in 97 different languages. This is the largest number of languages in which the Society has distributed the Scriptures in Canada in any one year.

Canada has now become a major producer of Bibles. For the first time the Canadian Bible Society had a large role in providing Spanish Bibles for Latin America and printed 800,000 Bibles in Spanish for 19 countries in Latin America plus Spain, and several New Testaments in Indian languages.

A highlight of the year was the production of the complete Bible on cassette tapes. These have been made available in the King James Version and the Revised Standard Version. The reader is Alexander Scourby whose professional reading has been acclaimed. The 64 cassette tapes are packed in four padded, dust-proof albums. These are used by a wide variety of people including the Blind. Each tape is clearly marked in regular print and in Braille.

The Canadian Bible Society is the fourth largest of the 66 national Bible Societies which are members of the United Bible Societies. This world organization which co-ordinates Bible Society work throughout the world has its headquarters in Stuttgart, Germany. Larger than the Canadian Bible Society are the American, the British and the German. The Canadian Bible Society serves all Christian Churches and in Asia, Africa and Latin America the Bible Society is the principal source of Scripture for all missionaries and people.

"The great new fact of Bible Society work" said Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society, "is that there is a world wide shortage of Bibles". "When I became General Secretary 25 years ago" said McMillan, "the challenge was to promote the wider distribution of the Scriptures. We no longer do this for the challenge today is to find the money to produce the Scriptures for which people are waiting". More Bibles and Testaments are provided each year but the gap between supply and demand is growing wider. The increased use of the Bible by Roman Catholics, the difficult conditions under which so many people are living today and the growth of the Church are some of the causes of the unprecedented demand for the Scriptures.

TAKE NOTE

Echo Valley Conference '82

June 18-20

The cut-off date for registration has been moved back to April 15, 1982.

Registrar:

Mrs. Dorothy Williams
Box 275
Fort Qu'Appelle, Sask.
S0G 1S0 Phone 306-332-4618

Further Information:

Mrs. Mary E. Findlay
112-9th Ave. N.E.
Swift Current, Sask.
S9H 2R8 Phone 306-773-2442

wms highlights

Hamilton Presbyterial 67th Annual

With the theme "Re-Affirming Our Purpose" the 67th Annual meeting of the Hamilton Presbyterial was held in Erskine Church on February 20 with Mrs. Jean Laing presiding. Mrs. Jane Welby extended a welcome. The worship service, presented by Mrs. D.R. Sinclair expressed the greatness of God.

Miss Evelyn Murdoch, Area Educational Consultant conducted a Bible Study and discussion on the words of Jesus: *Ye shall be my witnesses to the uttermost part of the earth.*

Miss Mary Whale, guest speaker told of her visit to western Canada, meeting with pioneers in the work, and the moving ahead and openness to change in mission. An honorary life membership certificate and pin were presented by Mrs. Bessie Coleman to Mrs. Helen Billiald, first vice-president.

The afternoon session began with a sing-song led by Mrs. Susan Hicks, accompanied by Mrs. Edna Galer.

In two workshops, slides on work with Explorers were shown by Miss Grace Calder, while Mrs. Mary Warren presented the film *From Every Race and Nation*.

An interesting skit, depicting the fifty years of its history was presented by nine members of the Rosalind Goforth Auxiliary of New Westminster Church.

Mrs. N. Parish, president of the WMS (W.D.) conducted the installation of officers and the closing worship. The benediction was pronounced by the Rev. D.J. Herbison.

Waterloo-Wellington Presbyterial Annual Meeting

The annual meeting of Waterloo-Wellington Presbyterial was held in Knox Church, Guelph on February 8 with Mrs. William Barker in charge. Miss Grendell and Mrs. Nanson conducted the meditations and soloist was Donna Trifunovich. Approximately ninety ladies were present. The treasurer reported givings up $2,500 over 1980. Mrs. de Kouchay of St. Andrews, Hespeler conducted the "In Memoriam". Mrs. Vera Richardson, president of Toronto-Kingston Synodical brought greetings and installed the officers. Mrs. J.D. Cleghorn was guest speaker and told of her trip to the Far East where she attended the opening of the General Assembly of the Korean Church in Japan and saw the results of 100 years of Missionary work with these people. After visiting Taiwan, Mrs. Cleghorn saw the "miracle" in China today. Without organized church and without outside aid or service of clergy, there are twice as many Christians in China today as there were twenty years ago.

The Rev. Herbert Hildur of Knox, Guelph and his wife, the Rev. Katherine Michie of Hillsburgh assisted by several elders conducted a communion service to bring the meeting to a close.

Brockville Presbytery Annual Meeting

The WMS of Brockville Presbytery were welcomed to St. Paul's Church, Winchester by the Rev. H.D. Smith and Mrs. R.D. Ledgerwood on January 27, for their annual meeting.

Following the theme "Neighbours or Strangers", Mrs. Newton Reid, Prescott led the worship based on the Good Samaritan story.

Area Educational Consultant Margaret Boyd invited Mrs. Kay Cowper, Spencerville to give her impressions of the function of Council Executive of which she was a member for eight years. Miss Boyd then introduced Mrs. Mary McKenzie, representative of Quebec and Eastern Ontario Synodical to Council, as guest speaker. To meet the needs of our neighbours, the three functions of the WMS were stated as prayer for communication with Church workers, money for projects in Canada and around the world, and education in mission.

Everyone appreciated the multicultural artefacts on display with posters and a Christian Book table.

Miss Margaret Boyd presented the film, *From Every Race and Nation*, describing Canada, the multicultural society. The Presbyterian Church in Canada shares the challenge of presenting the gospel to all races of immigrants to Canada. All may work side by side as God's people learning from one another's creativity under Christ.

Morrisburg women performed a skit, "Neighbours Anonymous," with Max Weeping as Master of Ceremonies and a live audience.

Mrs. Gloria Purcell, Spencerville, organist led in a sing song. Mrs. Marilyn deBruijn, Chesterville sang a solo.

Reports were approved and Miss Boyd installed the officers for 1982.

Mrs. Kay Cowper, first vice president was chosen for the profile from Brockville WMS to appear in the Synodical Newsletter in April. Mrs. Eunice Dobbie of Ventnor accepted the position of Brockville Presbyterial delegate to Council 1982.

The May Rally is planned for Kemptville on May 12.

Upcoming Synodical Annual meeting April 20 and 21 will be held in Brockville with delegates to be present from Westport, South Mountain-Iroquois, Ventnor and Chesterville. Mrs Beryl Hunter, president expressed congratulations to second vice-president, Miss Vera Lawson, 80 year old queen mother for 1982 of the Brockville sesquicentennial.

Kamloops Presbyterial

The WMS of the Kamloops Presbyterial held their Annual meeting in Kelowna on February 9th. This was the first time the Presbyterial had been held in this city as Kelowna is a fairly new group within the Kamloops Presbytery. A talk about the "Discovery Club" of the Presbyterian Church in Kelowna was given by Mr. Ross Lemmon. This club is for disabled people. A successful and pleasant meeting was enjoyed by all.

Calgary-Macleod Presbyterial Annual Meeting

Delegates from Lethbridge, Medicine Hat and members of Calgary groups met at Calgary-Macleod Annual meeting on February 13 in St. Giles Church, Calgary. Guest speaker was Diana Wadsworth, manager and teacher of the Helen MacDonald Memorial School at Jhansi, India. Also present were Lois Snider, Area Educational Consultant, Alberta McCallum, Synodical President and the Rev. Dr. Crawford, minister at St. Giles. The theme for the day was "Strangers or Sojourners" using as scripture Leviticus, Chapter 19.

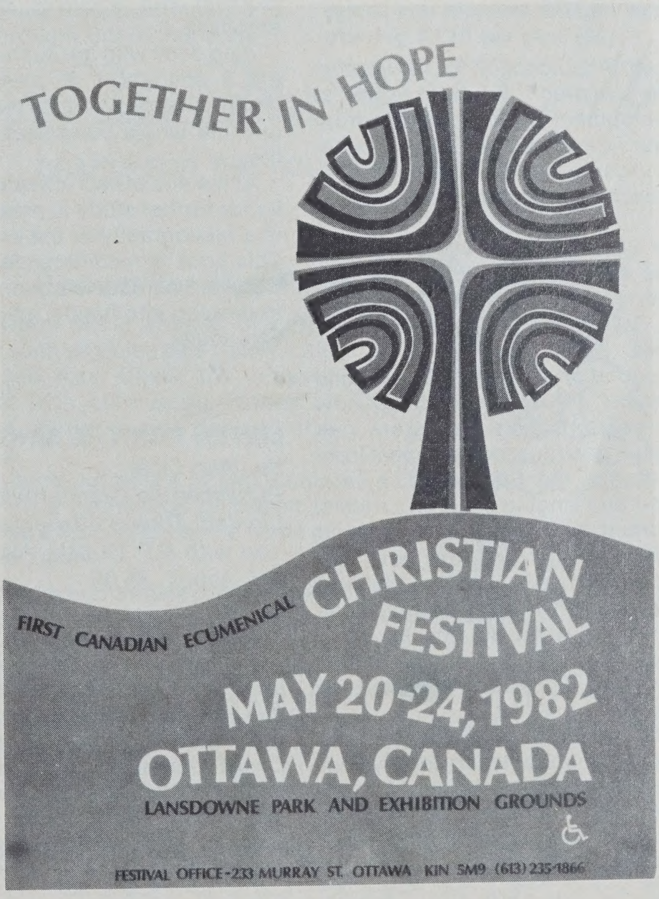
The meeting opened with Lois Snider

conducting a worship service enlarging on the theme. This was further developed by Diana Wadsworth as she told about the 20 Tibetan children who came to the Helen MacDonald Memorial School at the time that China took over Tibet. These folk have now gone separate ways after being "Sojourners" in the school for a while. Well received and enjoyed was a touching pageant with numerous women dressed in ethnic costumes and a narration given by Ann Forrester who told of her own experiences as a "sojourner".

The afternoon session opened with a Remembrance Service led by the Rev. Nancy Steeves. Diana then showed slides of the Helen MacDonald Memorial School and other places in India.

Following business Helen Willis turned the office of President over to June Stephen. Much credit was given to Helen Willis who worked hard and willingly to make the amalgamation of the Presbyterials of Calgary and Macleod successful. Terri-Lee Hamilton closed the meeting with prayer.

REMINDER



TOGETHER IN HOPE

FIRST CANADIAN ECUMENICAL CHRISTIAN FESTIVAL

MAY 20-24, 1982

OTTAWA, CANADA

LANSDOWNE PARK AND EXHIBITION GROUNDS

FESTIVAL OFFICE-233 MURRAY ST. OTTAWA K1N 5M9 (613) 235-1866

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

LET THE CHILDREN COME

by Elizabeth B. Jones
Published by Baker Book House
112 pages $3.80

Subtitled "A Guidebook for the Parents of Young Children" this book looks at child development and child rearing from a Christian viewpoint. It would be a valuable resource for parents and Church School teachers of children to 9 years of age.

Let the Children Come, written in 1978, addresses current family life styles with the stresses inherent in both parents working, day care, a mobile society and inner cities.

Using sound principles of normal child development, the author outlines how Christian parents and educators can guide a child's spiritual development from the first days of life. Speaking to a baby about God and singing children's hymns are important as a foundation to build upon as the child grows. Examples of simple language to use in teaching children informally and answering their questions about God are given as well as many resources such as books, songs, games activities and appropriate scripture readings.

Parents and other significant adults who play an important part in development are shown how they can demonstrate their faith to children by their acts towards their own children and other persons.

The importance of Christian family living is stressed through maintaining regular traditions, daily rituals, vacations, worship and activities with a spiritual emphasis.

Also dealt with are such areas as teaching a child how to pray, dealing with death, divorce and the role of the church and the whole congregation in a child's life.

At the end of each chapter an opportunity for further study is provided and there is a bibliography at the end of the book. This book is recommended for all young Christian parents who want their children to develop into happy, wholesome Christian adults.

June Stevenson

LISTEN FOR THE SINGING

by Jean Little
Published by Clarke Irwin & Company Limited, Toronto/Vancouver in association with E.P. Dutton, New York
215 pages $5.95

A well written story of a family who immigrated from Germany to Canada prior to the second World War. The father had inherited a small business from a relative. When he heard over the radio of the Declaration of War with Germany in September 1939 he wondered where their loyality stood: with Canada, their adopted home or with their friends and relatives in Germany?

The affect on the family, especially Anna the youngest is described. Nearly blind she entered first year High School from a Private school. Strange and alone, she tried to follow her best friend's advice, "Smile! Don't wait until others smile, smile as if the other kids smiled first!" From many of the teachers, she heard praises about her older brothers and sister. Could she live up to their expectations in spite of her handicap? Was she accepted as one of her classmates, being a German? Her pride and frustrations, her friends, her love and faith in others and God, and her ability to overcome disappointments and obstacles are brought out in this book.

The author, handicapped herself by near blindness has made her characters live and become alive in today's world. The story is of loving, sharing, and helping each other as a family and in relationships with others. This book was a winner of the Canada Council Award for Children's Literature.

(Mrs. Gordon) Mildred Whitton.

W.M.S. Monthly and Thankoffering Envelopes have been reprinted. The new prices are: Monthly $.60 per set, Thankoffering $1.75 per pkg. (50).

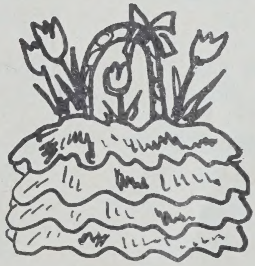
CRAFTS FOR THE YOUNG AT HEART

Baskets for May Flowers

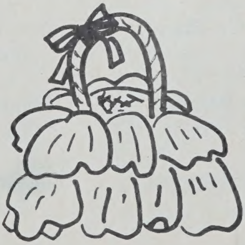
A. Use warm floral shades of crêpe paper such as violet, pale yellow, pale blue and rose. Cover any ordinary basket with contrasting ruffles of paper. Wind paper around the handle.

B. Paste large cut petals of pink crêpe paper to a round box or basket to look like a rose. Add handle made of twisted paper.

Fill baskets with homemade candies, popcorn or cookies wrapped individually and tied with paper strips OR fill baskets with fresh or artificial spring flowers or flowering plants. These make charming and useful centrepieces for "May" dinners and lovely gifts for shut-ins.



A



B

©VOLK

HONORARY MEMBERSHIPS—1981

Bailey, Janet
Hamilton, Ont.

Bell, Mrs. Nancy
New Westminster, B.C.

Billiald, Mrs. Roy
Alberton, Ont.

Brown, Mrs. Jennie
Calgary, Alta.

Burtwistle, Mrs. Leyden
Lambeth, Ont.

Calvert, Mrs. Norman
Paris, Ont.

Cameron, Mrs. Daniel
Ottawa, Ont.

Casey, Mrs. P.M.
Toronto, Ont.

Comley, Mrs. Elsie
Chateauguay, Que.

Craig, Mr. John
Belleville, Ont.

Crawford, Mrs. Marion
Kars, Ont.

Donley, Mrs. Margaret
Kitchener, Ont.

Emerson, Mrs. Evelyn
Perth, Ont.

English, Mrs. J.W.
Wingham, Ont.

Francis, Florence C.
Cannington, Ont.

Froats, Miss Mae K.
Ottawa, Ont.

Gabel, Mrs. Eva
Listowel, Ont.

Gentle, Mrs. Margaret
Southampton, Ont.

Gibson, Mrs. William
Stratford, Ont.

Graham, Mrs. Mae
Dutton, Ont.

Grunder, Mrs. Neil
Tiverton, Ont.

Hamilton, Miss Isobel
Milverton, Ont.

Hamilton, Miss M.E.
Toronto, Ont.

Herron, Rev. Ernest
Wallaceburg, Ont.

Hood, Mrs. Ruby
Carberry, Man.

Hood, Mrs. Velma
Stouffville, Ont.

Hope, Mrs. Dorothy
Gloucester, Ont.

Ireland, Mrs. Gladys
Gloucester, Ont.

Jones, Zella
Waterdown, Ont.

Kennedy, Miss Muriel
London, Ont.

Krauter, Mrs. Vera
Durham, Ont.

MacGregor, Mrs. Iva
Cornwall, Ont.

MacMurchy, Mrs. Norman
Molesworth, Ont.

Mantle, Mr. William
Belleville, Ont.

McGaughey, Miss Isabelle
Cornwall, Ont.

McLean, Miss Joy
Toronto, Ont.

McNabb, Nora K.
Cannington, Ont.

McNaughton, Mrs. Madeline
Kingston, Ont.

McNay, Elizabeth N.
Calgary, Alta.

Middleton, Mrs. Jean C.
Toronto, Ont.

Miller, Mrs. Margaret
Renfrew, Ont.

Nicholson, Miss Dolena
Montreal, Que.

Paterson, Mrs. D.
Medicine Hat, Alta.

Peddie, Mrs. Phyllis
Milton, Ont.

Pryde, Mrs. Thomas
Exeter, Ont.

Purcell, Mrs. Harry
Listowel, Ont.

Read, Miss Athalie
Winnipeg, Man.

Roberts, Mrs. Roger
Peterborough, Ont.

Ross, Mrs. Stella
Paris, Ont.

Runhart, Mrs. Neah
Atwood, Ont.

Scott, Mrs. Dorothy
Chatham, Ont.

Skinner, Mrs. Russel
Stratford, Ont.

Stinson, Mrs. Margaret
Ottawa, Ont.

Thomson, Miss Margaret M.
Port Colborne, Ont.

Tubb, Mrs. Barbara
Durham, Ont.

Wadland, Mrs. Mary
Harrington, Ont.

Webster, Reta
Wallaceburg, Ont.

Wilson, Mrs. Irene M.
London, Ont.

Young, Mrs. James A.
Cobourg, Ont.

Youngblut, Mrs. Victor
Belgrave, Ont.

In Remembrance

Mrs. Margaret Lawrence
Knox, Burlington, Ont.

Mrs. C. (Gladys) Atkinson
Caledonia, Ont.

Miss Anne K. Murray
Central, Cambridge, Ont.

Mrs. W.D. McMillan
Knox, Carberry, Man.

Miss Helen Beth McVean
St. Andrew's, Dresden, Ont.

Mrs. Jean Mitchell
St. Andrew's, Edmonton, Alta.

Mrs. Cecil Murray
Caven, Exeter, Ont.

Mrs. Wm. (Olive) Cunningham
St. Andrew's, Fergus, Ont.

Mrs. M. (Nellie) Empey
St. Luke's, Finch, Ont.

Mrs. Cora McKenzie
Mrs. Belle Nicol
Knox, Jarvis, Ont.

Mrs. Mae Hood
Kirkwall, Ont.

Miss J. Dickson Riley
St. Andrew's, Markham, Ont.

Mrs. J.S.R. (Helen) Crawford
St. Andrew's Home, Montreal, Que.

Miss Iva Muir
Stanley, Montreal, Que.

Mrs. Ethel Weadock
Town of Mount Royal, Que.

Mrs. J.W. (Anne) Heffel
Mrs. R.A. (Margaret) Tate
First, Regina, Sask.

Mrs. Hilda Kelly
Richmond Hill, Ont.

Mrs. O. (Christina) Main
Knox, Sheffield, Ont.

Mrs. Violet Martin
Jubilee, Stayner, Ont.

Mrs. Alex Donaldson
Knox, Teeswater, Ont.

Mrs. Edith Keen Ridley
Chalmers, Walpole, Ont.

Mrs. Katherine Murray
St. John's, White Rock, B.C.

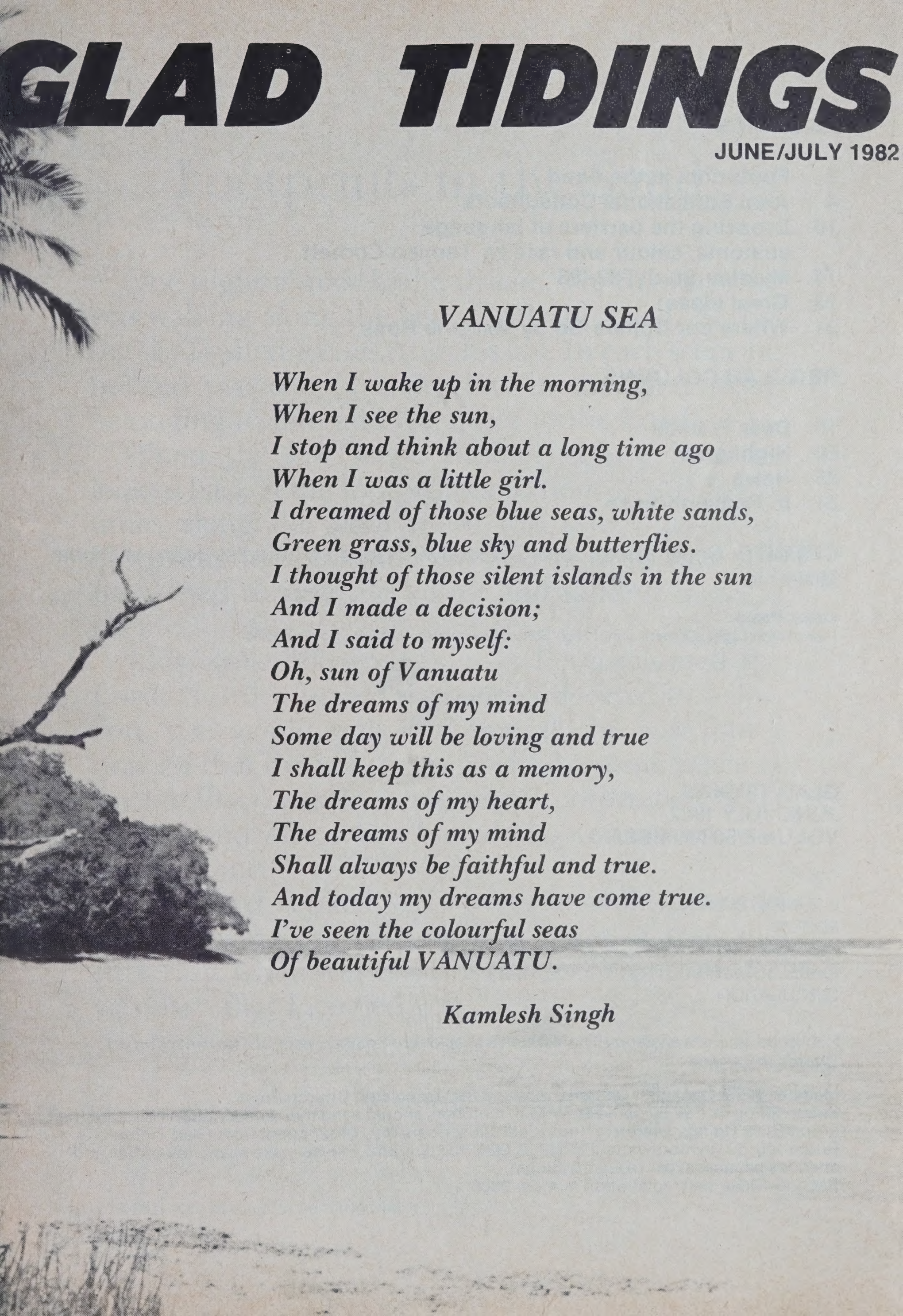
Mrs. A. (Kathleen) Chisholm
Knox, Windsor, Ont.

Mrs. F. McLennan
Knox, Woodstock, Ont.

Please report any errors/changes in address.

GLAD TIDINGS

JUNE/JULY 1982



VANUATU SEA

When I wake up in the morning,
When I see the sun,
I stop and think about a long time ago
When I was a little girl.
I dreamed of those blue seas, white sands,
Green grass, blue sky and butterflies.
I thought of those silent islands in the sun
And I made a decision;
And I said to myself:
Oh, sun of Vanuatu
The dreams of my mind
Some day will be loving and true
I shall keep this as a memory,
The dreams of my heart,
The dreams of my mind
Shall always be faithful and true.
And today my dreams have come true.
I've seen the colourful seas
Of beautiful VANUATU.

Kamlesh Singh

FEATURES

3 Footprints in the Sand
4 Area Educational Consultants
10 Crossing the barriers of language, customs, colour and race by Tamiko Corbett
14 Mission Study '82-'83
29 Great Ideas!
31 Where our Dollars Go by Marjorie Ross

REGULAR COLUMNS

16 Dear Friends
20 Highlights
26 News
31 In Remembrance

CREDITS: Cover Photo: John C. Goodwin, United Methodist Board of Global Ministries

Cover Poem:
From **Torch Light**, Onesua Junior High School newspaper, Vanuatu, South Pacific.

GLAD TIDINGS
JUNE/JULY 1982
VOLUME 58 NUMBER 6

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published 10 times a year by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

Footprints in the Sand

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. In each scene he noticed two sets of footprints in the sand—one belonging to him and the other to the Lord.

When the last scene flashed before him, he looked back at the footprints and noticed that many times along the path there was only one set of footprints in the sand. He also noticed that this happened during the lowest and saddest times in his life.

This really bothered him, so he questioned the Lord: "Lord, you said that once I decided to follow you, you would walk with me all the way, but I noticed that during the most troublesome times of my life there was only one set of footprints. I don't understand why, when I needed you the most, you deserted me."

The Lord replied, "My precious child. I would never desert you. During your times of trial and suffering, when you saw only one set of footprints, it was then that I carried you."

Author and Origin Unknown.

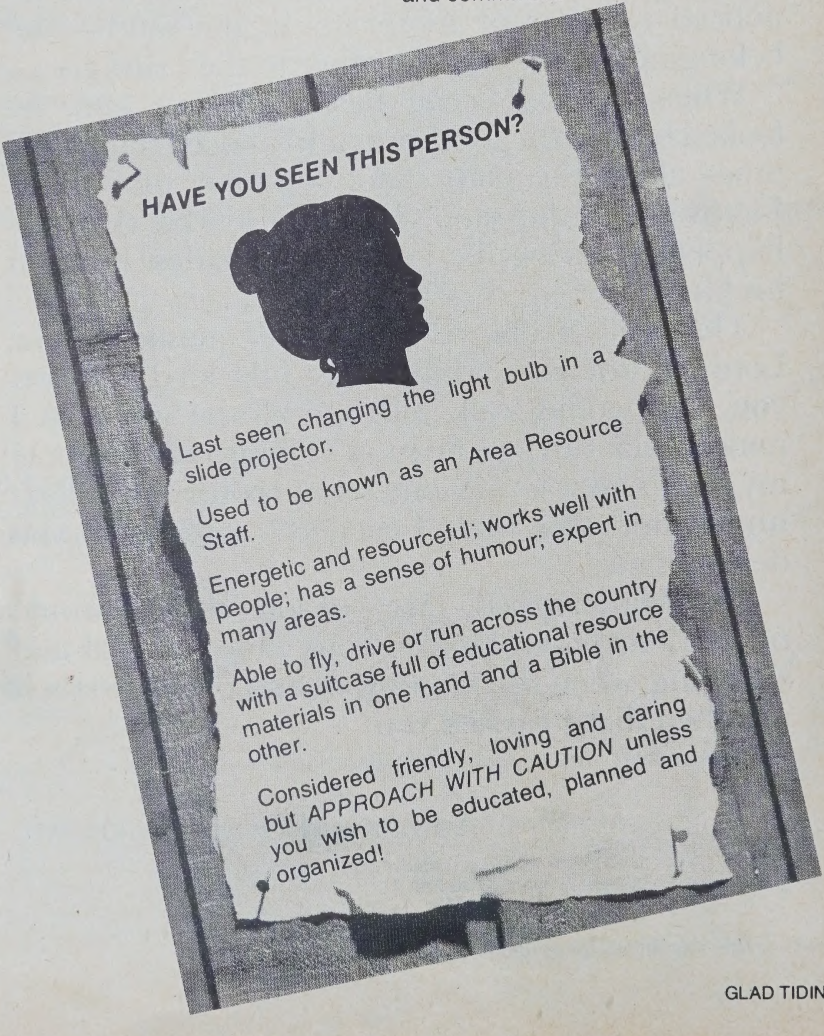
(Thanks to Mrs. Kay Remus for sending this in.)

Area

Appointed jointly by the WMS (W.D.) and the Board of Congregational Life (BCL)

Assigned to specific geographic areas

Attends Synod and Presbytery meetings and committees



HAVE YOU SEEN THIS PERSON?

Last seen changing the light bulb in a slide projector.

Used to be known as an Area Resource Staff.

Energetic and resourceful; works well with people; has a sense of humour; expert in many areas.

Able to fly, drive or run across the country with a suitcase full of educational resource materials in one hand and a Bible in the other.

Considered friendly, loving and caring but *APPROACH WITH CAUTION* unless you wish to be educated, planned and organized!

Educational Consultants

Employed by the Women's Missionary Society (Western Division)

Expenses for travel shared by the WMS and the BCL

Evaluates present programs and future needs of congregations as requested

Called to be missionaries within the world

Concerned about the mission of the *whole* church

Challenges groups and individuals to become involved in Mission

Creola Simpson

Saskatchewan Synod/Synodical

Creola has been in Saskatchewan since her appointment in September 1979 following graduation that year from Ewart College with a Diploma in Christian Education and a Master of Education degree from the Ontario Institute for Studies in Education. She had a B.A. from Wilfred Laurier University, Waterloo and an Elementary School Teacher's Certificate from Lakeshore Teacher's College, Toronto.

Creola previously taught Grades 2 and 3 for eight years in the Orangeville area in Ontario where her parents still live, and her cat Tasha, who still welcomes her warmly on her infrequent visits home. Creola was also appointed by the Board of World Mission to Brandon Presbytery in the summer of '78 and Northern Saskatchewan, summer '79.

Creola uses her musical talents well in her work, bowls occasionally and enjoys movies and theatre. She feels an A.E.C. in her area needs to be a "prairie energizer"!

Vision:

"...that we continue to work together for the furtherance of Christ's kingdom here on earth; learning to share our faith honestly and openly with all persons."

→

A

Attends the WMS Council Meeting and the BCL Annual Meeting

Assists Synods and Synodical Committees and officers in their educational tasks

E

Expertise in leadership training for WMS activities, Church Schools, Camps, workshops, etc.

Enables change and growth to occur in individuals and groups

Lynne Longmuir

Hamilton-London Synod/Synodical

Lynne has always been active in the Presbyterian Church. As a youngster she was in Explorers, C.G.I.T. and Young Peoples, taught in Church School and sang in the church choir. Her special interest was and still is, church camping. Lynne spent four summers at Glen Mohr Camp, Baysville, Ontario as counsellor and Arts and Crafts director, and worked at Huron Feathers in Sauble Beach, Ontario for the Board of World Mission. She is a member of the National Task Force related to Church Camping and Editor of the Camping Newsletter. Lynne's hope is that Church camping will be used by all age groups, not just children and youth.

As well as a Diploma in Christian Education from Ewart College, Lynne has a B.A. from Wilfred Laurier University, Waterloo, a B.Ed. from Ontario Teacher Education College, Toronto and a Master of Education from the Ontario Institute for Studies in Education. She joined the area staff in September 1980.

Lynne enjoys people and one of her hobbies is needlepoint.

Vision:

"...to recapture our vision of who we are and what we can become through Christ who strengthens us."

C

Celebrates the love of Christ in the world

Committed to furthering Christ's kingdom here on earth

Margaret Boyd

Quebec & Eastern Ontario Synod/Synodical

Margaret hails from Victoria, British Columbia where after high school graduation she worked a few years for the Provincial Government, Department of Education.

Before being appointed as Regional Secretary for the WMS in 1958, Margaret worked as a Presbytery Deaconess in Kamloops and doing the ground-work for new congregations in Flin Flon, Presbytery of Brandon and in the city of Calgary.

She was supervisor for the Kindergarten in Tyndale House, Montreal and also in Children's Centre, Vancouver, having had a Kindergarten Training Course.

Margaret served as an area staff person in Hamilton-London and Saskatchewan before going to Quebec and Eastern Ontario. She lives in Ottawa.

She graduated from the Presbyterian Missionary and Deaconess Training School, Toronto in 1948.

Vision:

"...that members see themselves as being missionaries where they are. The church is in mission and cannot be separated from Mission activity!" →

A

Available to introduce and share Christian Education Resources, Programs and Mission Studies

E

Education background

Establishes good working relationships between all persons and groups involved in Mission

Anja Oostenbrink

Toronto-Kingston Synod/Synodical

A 'flying Presbyterian nun' is how Anja describes her work as an Area Educational Consultant, especially with all the travel and varied activity involved. Distance means little to Anja however. She came to Canada in her teens from The Netherlands and enjoys her adoptive country.

Graduating from the University of Toronto with a B.A. and a Diploma in Christian Education from Ewart College, she became an A.E.C. in October 1979. She had previously been active as a Church School teacher, camp counsellor and director, and a youth leader.

Anja's constant companion on her travels is her dog, Buddy who shares her love of outdoor activities such as swimming, canoeing, sailing and camping.

Vision:

"...that members become the leaders within their local congregations, in mission education and information, so that the whole concept of mission will be an intricate part of the congregation and the purpose of the Society will be seen in action."

C

Creative leadership in worship

Continues to grow in faith

Lorna Cameron

Manitoba & Northwestern Ontario Synod/Synodical

Lorna is a recent addition to the staff, appointed in August 1981 after serving as a deaconess for three years in the Toronto area.

She comes from New Glasgow, Nova Scotia, and belonged to Explorers and C.G.I.T. in her earlier years. She was also an Explorer leader.

Lorna plays both the guitar and recorder, and enjoys needlework, cooking, swimmng, skating and cross country skiing.

Her educational background includes a B. A. degree from the University of Toronto, a B. Ed. from Ontario Teachers' Education College and a Diploma in Christian Education from Ewart College.

"...that all members (perhaps men too) be concerned about the whole mission of the church.

Watch for more A.E.C.'s in a future issue!

Crossing the barriers of language, customs, colour and race

by Tamiko Corbett

The Editor asks, "What is it like to be an ethnic person within a predominantly "white" congregation? Are you treated differently?"

I am not the best person to try to answer these questions. A second generation Japanese-Canadian, married to a minister of a well established church in Toronto, I do not feel out of place anywhere, nor do I experience anything but friendly acceptance from everyone I meet. Perhaps my situation proves the words of the host of the popular CBC science programs, Dr. David Suzuki, who has said, "The Nisei (second generation Japanese-Canadians) are like bananas, yellow on the outside but white on the inside."

This article may be used in relation to the 1981-82 Mission Study on Pluralism "Neighbours or Strangers".

I'm bemused, however, that very often at parties and receptions I am the only 'non-white'. Moreover, although I am not treated differently, and usually forget that I am "different", I know that I am different because my skin is not white, and my personal history is not shared by the majority.

> *The Nisei are like bananas, yellow on the outside but white on the inside*

My story begins, not in Japan, but in British Columbia where my grandparents immigrated in the early 1900's. Grandfather Nakamura contracted to clear land in the West Point Grey and Burnaby areas of Greater Vancouver. Grandfather Kawamoto pioneered as a strawberry farmer in the Fraser Valley. The former died before I was born, and the latter was a taciturn man who never spoke of his early years in Canada. He was a typical Issei (first generation), stoic and reserved. But this did not mean that the Issei did not harbour resentments when they were treated unjustly. I learned this with a vengeance when at twenty-three I announced to my father that I was becoming a Christian.

"You are siding with the enemy! I will disown you!" I could not understand his outburst. It was some years later while doing research for a Canadian history paper about the Vancouver Race Riots of 1907 that I discovered for myself the roots of my father's deepseated anger.

In August 1907, the Anti-Asiatic League was formed in Vancouver. It was supported by leading citizens who claimed to be motivated by "patriotism" and "religion". The newspapers of the day reported several prominent ministers among the platform speakers at League rallies. Prior to 1900 it had been economically expedient to import cheap labour from China for the building of the railway. After 1900 the immigration of orientals, who competed in industries such as lumbering, farming and fishing, was considered to be a social threat. Politicians and clergy alike urged each citizen to "become a missionary to preach the gospel of B.C. as a white man's country." On September 7, 1907 a mob of 30,000 people thronged the streets of Vancouver, found its way to Chinatown and the Japanese quarter, smashing every window in sight.

> *. . . the immigration of Orientals was considered a social threat*

The anti-oriental sentiment permeated life on the west coast up to my childhood. My father had been left in Japan in the care of his grandparents to acquire a Japanese education. When he decided to rejoin his family in 1928, he found in Canada discriminatory legislation which denied orientals the right to vote, to practise law or pharmacy, and to buy land or even cemetary plots in certain areas of the city. Qualified doctors could practise only among their own people. With so many doors closed, Japanese people tended to live in close ghetto-like communities.

With the bombing of Pearl Harbour and the beginning of the Pacific War in 1941, the cry of 'yellow peril!' was immediately raised. B.C. politicians lobbied the federal government first for the expulsion of all persons of Japanese descent from the B.C. coast, and later for the forced sale of their land and other property to ensure that the Japanese would be discouraged from returning after the war.

. . . 23,000 treated as enemy aliens because of the colour of their skin

Today Japanese Canadians have integrated into Canadian society; many have become very successful in business and in the professions. This leads people to say that the dispersion was the best thing that could have happened to the Nisei. But that is not the point in question. There was real tragedy in the expulsion of 1942. The fact is that 23,000 people, 14,000 of them Canadian born, were treated as enemy aliens because of the colour of their skin.

As a child I often wondered, "Why was I born different?" My early contacts with 'Christians' did not alleviate, but rather increased my sense of inferiority and difference. My friends and I used to play 'jacks' on the steps of a nearby church. This annoyed one of the officials of the congregation to the point where he would threaten to call the police. Another vivid memory is that of a teacher who chanced to discover the existence of a Buddhist church near the school where a few of us attended. She made us stand in front of the whole class and proceeded to denounce us as heathens.

So how and why did I become a Christian? Wasn't my father's wrath more understandable than my coming to faith? It is significant to me that it wasn't until my third year of teaching that I met a Christian who showed me that the Christian faith is friendly and accepting, that in Christ there is no superior or inferior race. She and her family opened their hearts and home to me. I was taken to a church where the minister's preaching centred on the love of God in Christ which put a personal name and a 'face' on a Supreme Being who previously seemed vague and distant.

It is a minor miracle that I am a member of the Presbyterian Church in Canada today. Although I cannot report that my father became a confessing Christian before he died, I can rejoice in knowing that his wrath transformed into benediction before I graduated from Ewart College and subsequently worked for the Church both at home and overseas. During my three year term with the Korean Church in Japan, he and my mother warmly welcomed into their home Korean pastors and students passing through Vancouver. Remember that, to the Japanese, Koreans are like 'Samaritans' were to the Jews of Jesus' day. Can I not believe that he was motivated by the love of Christ who breaks down all barriers of race and culture?

. . . in Christ there is no superior or inferior race

I began by saying that I am quite at home in our congregation and community. But what about newcomers, those who do not speak English fluently? Do they feel fully accepted in our neighbourhoods and more importantly in our congregations? In today's multicultural society, a totally 'white' congregation makes a silent but emphatic statement to a person of a different colour. We confess that in Christ we are one regardless of race or language. Yet many Christians seem quite content that ethnic churches are serving the needs of the ethnic people. We tell ourselves that there is the problem of language and that ethnic people like to be with their own kind. Thus we accept the fact that the eleven o'clock hour on Sunday is Canada's most segregated hour of the week.

. . . the love of Christ breaks down all barriers of race and culture

If we content ourselves with the status quo we deprive our churches of real opportunities for growth and vitality. I recall Dr. In Ha Lee of the Korean Christian Church in Japan telling me how an American missionary first interested him in Christianity. The man spoke very poor Korean, but the fact that he courageously tried to communicate across the barriers of race and language so moved Dr. Lee that he was ready to hear the gospel.

Recommended Resources:

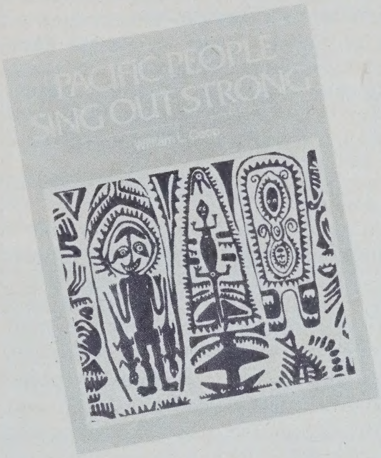
Years of Sorrow, Years of Shame, Barry Broadfoot, Published by Doubleday Canada
The Enemy That Never Was, Ken Adachi, Published by McClelland and Stewart, Toronto
Obasan, Joy Kogawa, Published by Lester and Orten Dennys
A Child in a Prison Camp, Shizuye Takashima, Tundra Books
The Exodus of the Japanese, Janice Patton Published by McClelland and Stewart

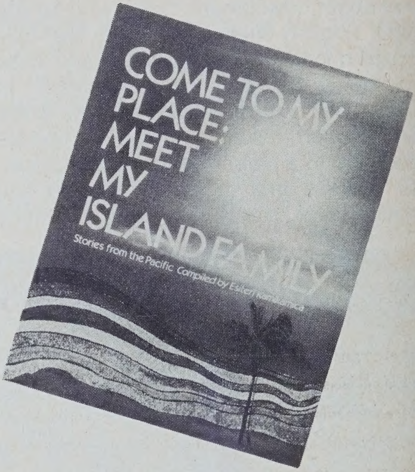
It is natural and easy for us to speak to those who are like us in speech and culture. But it requires more than our natural inclinations; it calls forth something of the love of God to try to cross the barriers of language, customs, colour and race. Many of us may feel inadequate and shy, but it is only as we step beyond our self-consciousness that we allow the spirit of God to work in us.

As we seek to welcome newcomers into our fellowship we must not be tempted to try to make them 'white'—to conform to our traditions and way of life. None of us, no matter how great and long our traditions, have achieved full maturity in the kingdom of God. We should welcome the opportunity to enrich our Church's life and worship by having newcomers share their traditions with us. The pluralistic nature of Canada today provides us with the challenge whereby both majority and minority peoples might be set free from racial and cultural self-centredness and pride. We need each other with all our differences—in all our uniqueness—that together we may grow fully into 'oneness' in Jesus Christ. ●

Tam Corbett is a member of Council Executive and represents the WMS on the Board of World Mission. She is an active member of Rosedale Presbyterian Church.

Together we may grow fully into "oneness" in Jesus Christ


PACIFIC PEOPLE
SING OUT STRONG


COME TO MY
PLACE:
MEET
MY
ISLAND FAMILY
Stories from the Pacific Compiled by Esiteri Kamikamica

1982-83 Mission Study Resources

"Peoples of the Pacific Islands"

ADULT	**Pacific People Packet:** includes a reading book "Pacific People Sing Out Strong," a picture sheet, 6 session guides, and a 10 frame filmslip on Papua New Guinea.	$6.95
YOUTH	"**In The Wake Of The Storm**"—a story by Mary E. Whale. Along with the story booklet the packet contains material for 6 sessions plus information and activity resources, a picture sheet and a 10 frame filmslip.	$5.95
CHILDREN	A. **Early Elementary**—COC-Ages 6-9 "**Follow the Sun**" Packet contains 5 story papers by Gweneth Deverell, leader's supplemental resource sheets, large picture sheet and 10 frame filmslip.	$5.95
	B. **Older Elementary**—Explorer-Ages 9-12 "**Come To My Place: Meet My Island Family.**" Packet contains a basic book compiled by Esiteri Kamikamica, plus leader's supplemental resource sheets, large picture sheet and 10 frame filmslip as in A above.	$6.95

SUPPLEMENTAL	**"Maps 'N Facts Pacific Island"**	
For all ages:	A large, colour map with geographic, historical and religious information.	$3.85
For Children:	Making Friends in the South Pacific, WORLDWIND magazine, United Church of Canada	50¢*

ORDER FROM: W.M.S. Book Room
Room 100, 50 Wynford Drive
Don Mills, Ontario
M3C 1J7.

NOTE: postage & packaging
$.50 each item
*Except for this item
if ordered separately.

Make cheques payable to: WMS BOOKROOM

1982

SUMMER SHARING PROJECT FOR CAMPS, VACATION CHURCH SCHOOLS AND OTHER SPECIAL SUMMER PROGRAMS

Every year children and youth of The Presbyterian Church in Canada are encouraged to learn how the church is fulfilling its mission around the world and how they can be involved and share in that mission. The spotlight for 1982 is on:

"The Peoples of the Pacific Islands"

Our offering gifts will help:

ONESUA JUNIOR HIGH SCHOOL

in

VANUATU

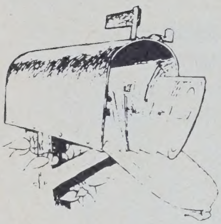
(formerly known as the New Hebrides)

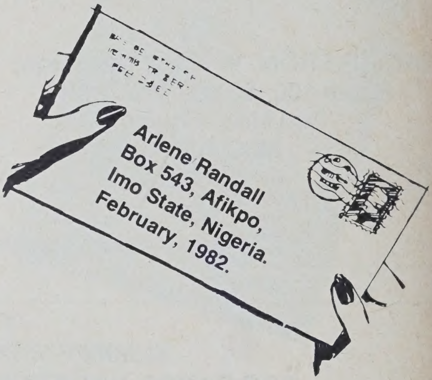
A packet of background materials and suggestions for resources to help camp leaders and Vacation School teachers to deal with this subject is now available. Each congregation may have 2 free copies; Presbytery or Synod Camps up to 10 free packets. Special arrangements can be made for additional packets.

WRITE NOW AND ORDER FROM:

National Secretary for Children's and Teenage Work
Women's Missionary Society (W.D.)
Room 100, 50 Wynford Drive
Don Mills, Ontario M3C 1J7

Dear friends,




Arlene Randall
Box 543, Afikpo,
Imo State, Nigeria.
February, 1982.

Greetings to all in Jesus' name.

It's hard to believe that I've already been back in Nigeria for a month. As you know I was in Canada from September to the beginning of January. This was my first furlough.

I spent some of my furlough doing deputation work in British Columbia and some in Ontario. I particularly enjoyed meeting so many people, seeing old friends and making new ones. People were so kind and warm and I want to thank all for your interest and your prayers.

During November I spent time auditing some courses at Knox College in Toronto. The experience again whet my appetite for school. I had almost forgotten how much I enjoy it and how much there is to learn.

After 3 Christmases in Nigeria, away from family, snow and cold, I again tasted a Canadian winter... enjoyed spending a few days in December with friends in Nova Scotia, then going to Ottawa to spend Christmas with family and worship at the church where I grew up. Three new nephews have been born into the family since I left, and another baby is due in April. So many of my friends have also had new babies. Is that what the Presbyterian Church really meant by "doubling in the 80's"?

On January 3 I left a cold, snowy Ottawa, and after 18 hours reached a steaming Lagos International airport. Rev. Barry and Anita Mack were there to meet me so I spent a few days with them in Ibadan before coming east to Unwana. Even though I felt a little "steamed" at the airport... the harmattan winds made the night pretty chilly.

When I came to Unwana that Friday, I was warmly greeted by a number of students who immediately helped me to clean and cook and settle in again.

I've been keeping busy but sometimes accomplishing very little. Several days have been wasted on fruitless journeys that could have been avoided if phones were more common here. It's disheartening at times when I drive 3 hours to Enugu and the person I have gone to see is not in and then I have to return and the whole day is lost. The Synod Office in Aba now has a phone number. The phone should come soon. Phoning from the post office could possibly save us a lot of time in future.

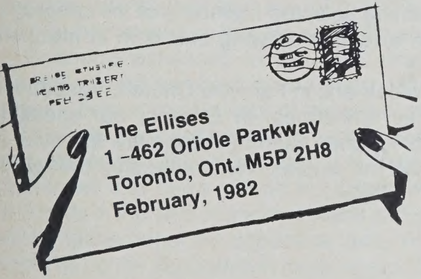
At Locations Committee last week I was transferred back to Goldie Training Centre in Arochukwu. Presently the centre is being used for a special course on evangelism led by the Right Rev. Dr. Inya Ude, our Synod Moderator. This is not to be confused with the "evangelists' training" with which I am involved. Dr. Ude's course is strictly on evangelism and involves ministers, evangelists and others. The course which I will be teaching is to train workers called 'Synod Evangelists" but who are more like "catechists"; evangelism is only one of the subjects.

The Very Rev. O. Mbila is to be principal and Church Sister Aku Oku is also to help with the training. We will spend about one year training men evangelists and then when this course is finished women will be trained at Ikot Obong.

Probably the most exciting thing that is happening in the Presbyterian Church of Nigeria right now is the preparations for the forthcoming ordination of Mgbeke Okore, Nigeria's first woman minister. The service which is to take place Feb. 20 will be attended by visitors from other countries including Scotland, USA, Netherlands and Canada. The Rev. Shirley Jeffrey is representing the Presbyterian Church in Canada as its first woman minister. St. Stephen's Church, Aba Presbytery and Synod Office are all working hard to ensure this history making event will be memorable.

I pray that God wil continue to bless and guide each of you as you live to serve Him. Chukwu gozie unu'.

Love,
Arlene.



It's time we were in touch with you again to thank you for your love and prayers and to share some of our news.

Marilyn and I were both able to go on Cursillo (Ker-see-yo) week-ends last Fall. The word means "A short course (in Christianity)". The movement, growing in both the Anglican and Presbyterian Churches, came originally from the Roman Catholics. The week-end itself provides an unhurried time to think again about our Lord and what it means to follow him. There is time to listen and discuss and pray and share. There is also a weekly meeting after the week-end to continue the fellowship. Several of the people in St. Mark's Church, Don Mills, where we worship, attend and have become good friends in Christ. We see in Cursillo a big answer to our need and prayers for spiritual refreshment and a caring fellowship of God's people.

My studies are going fairly well, although I lost steam after Christmas and I doubt that I'll meet my self-imposed deadline of June 30. My immediate target is to finish a major paper on Paul's understanding of "grace" in Romans and then I will need to submit a thesis proposal.

Recently we received some heartening news from Taiwan. The Rev. W. Wu is the first of the six Church people, who were imprisoned about the same time as Dr. Kao, to be released. He had been given a two year sentence. In January at a communion service held in his own home he explained how he had been able to witness in prison and had actually baptized one of his fellow prisoners. Mrs. Kao has extended her own ministry of compassion to the wives of Christian and non-Christian prisoners of conscience alike. She has started a monthly publication for them called "Care" and a hotline for those in need called "Care Centre". At a Christmas Day service, 120 of them gathered in one of the first Churches established by Dr. G.L. Mackay before the turn of the century. They received plaques engraved with the sign of the fish, the symbol used by the early Church as it suffered.

Two years ago in a murder that has not been solved, the mother and twin daughters of an independent politician, imprisoned before Dr. Kao, were stabbed to death. The wife has since become a Christian with Mrs. Kao's help, and has a very moving testimony. The house where the murders occurred is large, and to the average Taiwanese, "haunted", but the Presbyterian Church is buying it and has already named it "Gi-kong"—"Light of Justice" or "Light of Righteousness" Church.

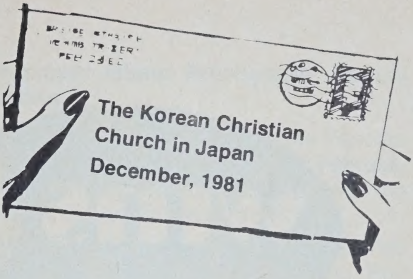
Earlier this month the first Evangelism Explosion Clinic in Taiwan was held in Tok-heng Church in Taichung. We pray that this Clinic will give many ministers the skills and the desire to train their lay men and women in personal evangelism. In the one and a half years since Pastor Lin of Tok-heng Church began training selected members of his congregation, that already healthy Church has become a rapidly growing one both in numbers and vitality.

Last Fall I was able to take part in a Mission Week-end in Fairview Church, Vancouver. We were all out to Vancouver and Vernon for Christmas. In Ontario, our speaking engagements have usually been fairly close to Toronto. Summer plans are far away at present and will depend on how soon I can finish my studies. We are hoping, though, to return to Taiwan before the end of August.

Please pray for:

1. Give thanks for the steadfast, courageous witness of Dr. and Mrs. Kao, Pastor Wu and the many others in Taiwan.
2. Pray for everyone involved with administration of the Taiwan General Assembly.
3. Pray that I will be able to maintain good momentum in my studies and that I will know God's clear guidance in preparing for and writing my thesis.
4. Pray for renewed concern in the Presbyterian Church in Canada for mission at home and overseas.
5. Please pray for Dr. Chen, the new Chaplain in the Tainan Theological College (my former job)—for sensitivity, imagination, a sense of dependence on God, and energy to meet all the demands made on him.
6. Give thanks to God for his grace—his loving favour which none of us deserves. It "overflows" and "knows no bounds".

With our love,
"Ted & Marilyn"



The Korean Christian Church in Japan
December, 1981

This year brings good news to those engaged in the struggle for minority causes. When The Baby arrived, there was no room for him to lodge in the house. This verse (Luke 2:7) has a deep meaning for many who are wandering because they cannot find room to live in the house. We are thinking of the many people who are squeezed into the mountainous areas of the earth, and corners of society, even though the land belongs to themselves—people like the Ainu in Hokkaido, the Mountain people in Taiwan, the tribal people in the Phillipines and India, the Maori in New Zealand and the Aborigines in Australia. Many are also suffering because they live in an alien land. These are among those who 'cannot find room in the house'.

There is a third type of people—the people who are branded through discrimination. They are also shut off from the room of the house. It seems to us that The Baby was born in the manner he was so that He would be able to identify Himself with these sufferers. Isaiah 53:3 clearly witnesses to this "He was despised, he shrunk from the sight of men, tormented and humbled by suffering." Because of this message, we firmly believe that Jesus Christ is the Saviour of these people.

The New Year will be a landmark for the Korean minority situation in Japan. Last June, the Japanese Diet ratified the U.N. International Convention on Refugees, which will guarantee that there will be no discrimination between Japanese citizens and foreign residents in the field of social welfare and security in Japan. Many discriminatory practices will be taken out of the Japanese laws. We minority people will therefore enjoy the same rights as do the Japanese in these areas. These changes will raise fundamental questions for us as to how we should live in the future. We surely believe that this achievement would not have been possible without your prayerful support and concern. We earnestly ask you to continue this support for our cause. Such international support is bringing pressure to bear on the Japanese government and people.

And now some personal news of the staff members. In our own family, all are well. My son Song Jun (John) is employed by one of the Christian Schools in Osaka as an English teacher, and is enjoying the work. Mr. Bae not only has the job of running an extremely busy office, but also serves as Executive Secretary for The National Council for Combatting Discrimination against Ethnic Peoples in Japan. He is invited to many meetings in Churches, Schools and other circles to talk about Korean minority issues. Mr Lee Kwi Yang is well settled as a member of the office staff. He applied for a teaching job in a public school in Nagoya, but was rejected because of his Korean nationality. He appealed the case in court, but again was rejected. So this issue is becoming well known among the Japanese people through the public media. He will try again next year, and hopes that you will give prayerful support to his cause.

In Ha Lee

Dr. In Ha Lee has recently been appointed as President of the National Council of Churches in Japan

wms highlights

Westminster Presbyterial Annual Meeting

The 68th Annual Meeting of Westminster Presbyterial was held in Richmond, B.C. on February 24th, the theme being "Sharing God's Word and Bounty with Newcomers".

The opening worship service was led by the Rev. T. Plomp of Richmond Church with his message based on Mark 1 and 1 Cor.:9. The meeting was chaired by the President, Mrs. A. Murray. Mrs. Grace Murdoch presented suggestions from the Presbyterial Secretaries for the use of local groups, and Mrs. Margaret Robertson reported on some Christian literature.

The afternoon session was opened with a Remembrance Service conducted by Mrs. Margaret Mark. Miss Ivy Howard, Area Educational Consultant, showed the filmstrip "From Every Race and Nation". After further business, Mrs. Joan Grainger, President of B.C. Synodical, gave a report from Council and installed the new officers for the Executive.

Following a lovely dinner served by the ladies of Richmond Church, everyone enjoyed a musical program by the Richmond quartet. The guest speaker for the evening was Mrs. Joyce Kyi, Program Director of the Immigrants' Services Society of B.C. She brought with her Mrs. Jasmine Lee, dressed in her beautiful native Burmese costume and also showed some excellent slides of the work the Society is doing with new Canadians.

Superior Presbyterial 68th Annual Meeting

The 68th Annual Meeting of Superior Presbyterial WMS was held February 17th in First Church, Thunder Bay with Mrs. Grace Hood, President, in charge of Sessions.

Afternoon Session opened with the President's Welcome and Constitution of the meeting. The theme was MISSION IS THE REASON OF BEING OF THE CHURCH.

Mrs. Isabelle Mitchell and Miss Amie Yule of Lakeview Evening Auxiliary were in charge of opening worship.

Nominating Committee Report was given by Mrs. Rachael Gammond. Memorial Service was given by Mrs. Pearl Reid. Reports as printed were reviewed by Mrs. Signe Mackay, Vice-President using a most interesting limerick about each group.

Treasurer's report was reviewed by Mrs. Rachael Gammond. Literature was reviewed by Mrs. Nancy Murray, introducing Miss Eleanor Moyer of the Christian Supply House who reviewed several books.

"Continuing Mission in the '80's" was the theme of a Workshop on Mission-Result: we must re-evaluate our purpose and include *all* the Church, with particular emphasis on Mission in the Sunday School.

Following a delicious Pot-Luck Supper all were welcomed by Mrs. Bernice Johnston, President of the Evening Guild of First Church. Blessing was given by the Rev. Sidney Chang of First Church.

Mrs. Nancy Murray showed the filmstrip "From Every Race and Nation".

Opening worship was conducted by members of St. Andrew's WMS—Mrs. Dorothy Hurley, Mrs. Dorothy Finson, with Mrs. Margaret Johnston, pianist.

Guest speaker for the evening was the Rev. Florence Palmer, Director of the Kenora Fellowship Centre, introduced by Mrs. Rachael Gammond. Mrs. Palmer spoke about her work with the Native Peoples in the Kenora area, more especially the women and their problems with alcohol.

Officers from 1982 were installed by the Rev. J. Clarke Hood of Lakeview Church.

50th Anniversary Margaret Pirie Auxiliary

The 50th Anniversary of the Margaret Pirie Auxiliary, Knox Church, Dundas, Ontario was celebrated on February 9th in the Jean Allum Memorial Chapel.

Several charter members of the auxiliary assisted Mrs. G. Stutt, President, in the service of worship. Guest speaker, Mrs. W.E. McCutcheon, gave a very inspiring address on *"The Highway of Life"*, its challenges, responsibilities and rewards.

Reflections on the important past events in the history of the auxiliary were presented by a charter member, Mrs. K. Smith.

A past president and an active member, Mrs. G. Mair was honoured with the presentation of a life membership and WMS pin.

The worship service was concluded with the challenging hymn of the WMS "Pray-Give-Go".

During fellowship in the church parlour, the first president of the auxiliary, Mrs. M. Galbraith gave a very colourful portrait of Margaret Pirie, whose name the auxiliary bears. Congratulations and greetings from former members were read by Mrs. Stutt.

Vancouver Island Presbyterial Annual Meeting

The 68th Annual Meeting of the Vancouver Island Presbyterial was held February 17th at Trinity Church, Victoria with the theme: "Getting to Know You".

Mrs. David Smith, President, presided and welcomed ladies from Nanaimo, Port Alberni, Sooke and Victoria, and Mrs. Joan Grainger, president of B.C. Synodical.

The Rev. David Smith, minister of Knox Church, Victoria conducted the Worship Service, opening with Psalm 619 from the book of praise.

Guest speaker, the Rev. Kim Goh, minister of the Chinese Church, Victoria, spoke on his homeland "Malaysia" in Southeast Asia where as a successful businessman he heard God's call to be a minister.

Reports were then presented and adopted. Mrs. Sheppy of the Christian Book Room gave a report of good books to be read.

After the Pot Luck Luncheon Mrs. L. Lin led in action singing and then sang a solo: "Prayer of St. Francis of Assissi", accompanying herself on the piano.

Mrs. Woods, a visitor from Regina Presbyterial gave further information about the Conference to be held at Echo Valley, Fort Qu'Appelle, Saskatchewan.

The Chinese Church ladies then gave a presentation. Mrs. Wong who, became a Missionary at 62 years of age after raising her family, gave a testimony. The song "He's The One I Love" was sung in Chinese and English.

Miss Ivy Howard, Area Educational Consultant, spoke on the World Council of Churches Assembly which will be meeting in Vancouver next year. She showed the filmstrip "From Every Race and Nation". Invitations were extended to hold the Fall Rally at Parksville and the Annual Meeting at the Chinese Church, Victoria.

East Toronto Presbyterial Annual Meeting

The 67th Annual Meeting of East Toronto Presbyterial was held at Westminster Church, Toronto on February 2. The emphasis was on Children's and Youth work with the theme: *Train up a child in the way he should go; and when he is old, he will not depart from it*. Prov. 22:6.

After a sing-along led by Mrs. Esther Powell, Mrs. Janet Ham, in the Worship Service led the group through the scriptures showing God's concern for the well being of children and their training in knowledge of Him through home and church. Presentation of reports were made throughout the day.

Two workshops were introduced by Miss Lois Powrie, National Secretary for Children's and Teen Age Work. The Children's Work Group led by Miss Mary Jane Bissett and Mrs. Lillian Davidson presented slides on Explorer work. The discussion centred around how to form groups and get leaders for the groups, and on the programs available. The Youth Work Group was led by Miss Lois Powrie and Mrs. Nettleton. A film was shown on the various types of groups that the church could form for teens. Churches were encouraged to support groups even if only 3 or 4 girls were in the group.

In the late afternoon an enthusiastic presentation of the three youth camps of Toronto-Kingston Synod was given by three young people deeply involved in and in love with camp work, the Misses Gwen Brown, Janet Thomson and Mr. James Heard.

After supper the Junior Choir of Westminster Church sang a few songs. Miss Diana Wadsworth of Jhansi, India spoke on the work at the Helen MacDonald School. Through the Christian witness of this school, some Indian girls have become committed to Christ and His kingdom. Miss Wadsworth asked for continual prayer for the leadership, teachers and pupils of that school.

Mrs. Eileen Parish, President of Council, presided at the election and installation of new officers. She closed the meeting with a worship meditation.

Ottawa Presbyterial Annual Meeting

Ottawa Presbyterial held its 68th Annual Meeting on February 6 in Westminster Church, Ottawa. The theme from Matthew 26:35 was reflected throughout the day's programme. Mrs. Muriel Barrington presided.

The Presbyterial was honoured to have as guest speaker, Miss Diana Wadsworth from Jhansi, India. She told of the missionaries' experience with twenty Tibetan girls who came to Jhansi in 1963 when their country was overrun by Chinese. Miss Wadsworth dealt in particular with the spiritual development of the individual girls.

At the afternoon session special music was provided by the Junior Choir of St. Paul's Church under the skilled direction of Jean Buchanan.

An interesting panel: "Neighbours or Strangers—What have we learned?" was chaired by Joan Sampson. The four participants had all been involved with refugee families in the Ottawa area. All agreed that it had been a worthwhile experience.

Margaret Boyd, Area Educational Consultant, installed the new officers and Mrs. Jean McKibbin, the new President, took over for the remainder of the afternoon. The Rev. W.I. McElwain conducted the Communion Service.

Vernon WMS (Ottawa Presbyterial) for the past year has been observing its 150th anniversary. A congregational supper on March 11 marked the official end of the special celebrations as the group was formed on March 11, 1832.

Kootenay Presbyterial Annual Meeting

The Annual meeting of Kootenay Presbyterial was held in Cranbrook on February 6, the theme being *Light: The Lord is my light and my salvation; whom shall I fear*? (Psalm 27:1).

The Rev. J. Barry Forsyth gave the opening devotions. President Norma Lyon welcomed everyone, especially the guests, Ivy Howard, Area Educational Consultant and Mrs. Joan Grainger, Synodical President, who was a former member of the Knox Evening Guild.

Mrs. Kay Rusaw, Creston, dressed in native Indian costume gave a talk and showed slides of the history and work of Birtle Residential School, Manitoba, which was in operation from 1888 to 1970.

A discussion centred on the fact that more of the congregation should be reading the Glad Tidings. Visiting elder Dirk Reyneveld said he had learned about WMS work through the magazine and was sure others were also unaware of that work.

Mrs. Elsie Jones led a memorial service for Mrs. Mable Clarricoates, former active WMS member.

Mrs. Grainger installed the new officers. A lovely lunch and dinner was served by the Cranbrook ladies.

30th Anniversary Knox Burlington

Knox Burlington Evening Margaret Taylor Group celebrated their 30th Anniversary last fall. The Mission and Outreach of the Session along with the Afternoon WMS held the October 25th Sunday Service together. Guest speaker, Arlene Randall, missionary from Nigeria, spoke and visited. A banner crafted in the mission theme was presented on this occasion.

As an Anniversary project, a sum of money to be used for recreation was presented to Armagh in Clarkson.

Brampton Presbyterial Annual Meeting

The 16th Annual meeting of Brampton Presbyterial WMS was held in Erindale Church, Erindale, Ontario February 11th, with the President, Mrs. Willis Young, Orangeville presiding.

Mrs. Adair of Erindale gave words of welcome and Mrs. Childs, Oakville, conducted the opening Worship Service.

Annual reports were reviewed with comments from the Secretaries of each department and were accepted. The Treasurer's report was reviewed by the Treasurer, Mrs. Dixon Duff, and accepted.

An interval before a delicious dinner, served by the ladies of Erindale Church, provided a chance for the ladies to browse in the Book Room prepared by Mrs. C. Bishop.

The Evening Session opened with a lively sing-song conducted by Mrs. Karen Timbers and Mrs. Young constituted the session with prayer.

The theme for the meeting was *Mission on our Doorstep* and the speaker was the Rev. Gordon Timbers, who served for some time as Assistant Administrator at Halton Centennial Manor at Milton and is now Associate Minister at Knox's, Galt, Cambridge. He said the Bible has much to say about the contribution that Seniors can give. They should not be set aside as if their part in Church or Society is over. In Christ there is no young or old. Mr. Timbers also conducted a quiz on facts about aging which all found very enlightening.

Courtesies were given by Mrs. Gowland and the new officers for 1982 were installed by the Rev. Wayne Baswick of Erindale Church. Mrs. Harold McClure of Norval Auxiliary is the new President.

The meeting closed with devotions and the benediction by the Rev. Wayne Baswick.

Edmonton-Peace River Annual Meeting

Edmonton-Peace River Presbyterial held its Annual Meeting on February 20th in St. Andrew's Church, Edmonton. The theme was "Mission in Action". Mrs. Norma Proudfoot presided over the meeting. For opening devotions, First Church group included pictures from Presbyterian calendars to illustrate and comment on missions at home and in the different overseas mission fields. Mrs. Effie Dewar of the Chauvin group was pianist.

Groups were formed to discuss Reports; how to interest people in mission, and how to create a greater awareness of WMS. Results were then reported. A lively "brain-storming" session on priorities in WMS groups was conducted by Mrs. M. Johnston.

A bounteous luncheon was served by St. Andrew's Auxiliary.

Synodical President, Mrs. A. McCallum of Calgary, brought greetings from Synodical. Greetings from Presbytery and St. Andrew's Church were brought by the Rev. R.H. Smith, substituting for his wife, the Rev. Helen Smith, who was ill.

Guest speaker, dressed in a sari, was Miss Diana Wadsworth of the Helen Macdonald Secondary School for girls in Jhansi, India. She said that the lotus, which floats on the water, is the flower of India, and like the lotus the missionaries have to rise above irritations and other annoyances. She urged persons to pray for the people of India. She showed slides of the School and its pupils.

Mrs. M. Johnston reported on Camp Kannawin and showed slides. Camps have been very successful and are a means of getting people in touch with Christianity when they ordinarily would not be interested in the church, or staying with the church.

The Officers were installed by Miss Lois Snider, Area Educational Consultant.

For closing devotions the Chauvin group arranged for a beautiful duet by Mrs. Effie Dewar and Lois Snider, followed by a prayer.

Paris Presbyterial Annual Meeting

The 97th Annual Meeting of Paris Presbyterial was held at St. Paul's Church, Ingersoll on March 11. A warm welcome was extended on behalf of the host church by the Minister, The Rev. J.J. Jennings.

The President of Paris Presbyterial, Mrs. Helen Harrison, chaired the meeting and called attention to the theme: *Believe God's Word—Test It—Then Forge Ahead*.

Following devotions led by members of St. Paul's Federation of Women, Ingersoll, a most fitting Memorial Service was conducted by Mrs. R. Sutherland, Woodstock. Her presentation included a poster of a cross of white paper carnations with a space in the centre on which she placed the final flower in memory of Mrs. Netta Corman, a former President of Presbyterial and Synodical. The morning session concluded with a group discussion led by Mrs. Margaret Chesney, Innerkip assisted by group leaders, on "THINKING ABOUT MISSION" by the Rev. Dr. J.J. Martin, Principal of the Vancouver School of Theology. (Glad Tidings November 1981)

Adjournment for dinner, prepared and served at attractive tables by the ladies of the host church, included a message from the Area Educational Consultant, the Rev. Linda Brown. Following devotions by members of the Simcoe Auxiliary, guest speaker, the Rev. Ronald Wallace, was introduced by Mrs. G. Deane Johnston, Central Church, Brantford. Mr. Wallace gave a most enlightening presentation of the Church's work among the Koreans in Japan, illustrated with coloured slides.

The new Executive was installed by Mrs. Linda Bigelow of Central Church, Brantford.

Regina Presbyterial Annual Meeting

The 68th Annual Meeting of the Presbyterial was held March 12th and 13th in First Church, Regina. Mrs. Dorothy Williams, Presbyterial President, welcomed all present. Mrs. Jean Bean of St. Stephen's, Regina conducted opening devotions. The Rev. Charles Scott, minister of the host church, introduced the guest speaker, Dr. Glenn Sinclair, Director of Education, Department of Indian Affairs. He spoke of his work with native people. Miss Creola Simpson, Area Educational Consultant, conducted the Bible Study and showed a filmstrip on the theme, "Am I My Brother's Keeper?" Mrs. Margaret Hyndman of Fort Qu'Appelle gave the memorial service. Mrs. Hazel Duff was nominated as delegate to Council meeting in Toronto.

David and Wilma Wessel, Robb and Jeanette Taylor, teachers who served with CUSO, spoke of their work in the third world countries. Miss Creola Simpson installed officers for 1982.

Brandon Presbyterial Annual Meeting

The Annual Meeting was held on February 17th in First Church, Brandon, Manitoba in conjunction with Brandon Presbytery with the theme: *Our Faith In Action*.

Following registration and coffee, the Presbyterial joined the Presbytery for a communion service.

Brandon women served a beautiful meal after which Mr. Allan Lauder entertained with harmonica music.

The business was convened by President Mrs. E. Irving. Miss Lorna Cameron, Area Educational Consultant, installed the officers. An 'In Memoriam' Service was given by the Rev. Linda Berdan. The upcoming Echo Valley Conference at Fort Qu'Appelle was discussed.

The Rev. D. Goodwin of Elphinstone was guest speaker and convened a workshop on cultural and religious differences.

Mrs. Thicket of Brandon thanked all and Miss Cameron took the closing service followed by coffee and cookies.

West Toronto Annual Meeting

The 68th Annual Meeting of West Toronto Presbyterial was held at York Memorial Church, Toronto, with Mrs. Doris Murdoch, President, officiating.

Afternoon speaker was Mrs. Sue Wallace, who told of her life in Japan over the past five years. Mrs. Wallace and her husband, the Rev. Ron Wallace, worked with the Koreans in Japan.

Following a delicious dinner, the evening speaker was the Rev. Ebenezer Sikakane of African Enterprise who spoke emphasizing that God is always trying to bring humanity into a relationship with him; that God wants us to reach out to others—we do not need to travel to other countries—we can reach out to people right here on our doorstep.

An Honorary Membership was presented by Miss Margaret Wilkie to Miss Joy McLean in appreciation of her diligent and creative work as Literature Secretary.

Presentation of Pins in Sault Ste. Marie

Mrs. Pearl Godfrey and Miss Florrie Norton were recently presented with pins in recognition of many years of service to the Josephine Nixon—Grace Stone Auxiliary, WMS of Westminster Church, Sault Ste. Marie, Ontario.

Mrs. Godfrey retired from the office of secretary and Miss Norton as pianist.

NEWS

TONGA CYCLONE

The Tonga National Council of Churches reports damage in three major Pacific island groups (Vava'u, Ha'apai, Tongatapu) following a 220 kmh cyclone (3 March) is widespread and serious, worse than following the 1977 earthquake. Half the population of about 90,000 is estimated to need shelter. A serious food shortage is projected. TNCC has sent an appeal to the World Council of Churches' inter-church commission (CICARWS) for US$ 80,000. Note: Presbyterian World Service forwarded $1,500 from emergency reserves and is willing to channel further contributions from concerned congregations or individuals.

PACIFIC CHURCHES—NEW GENERAL SECRETARY

The new general secretary of the Pacific Conference of Churches began work at the beginning of the year. Before joining the PCC staff, Baiteke Nabetari was principal of Tangintebu Theological College, Kiribati, for six years and has been deputy moderator of the Kiribati Protestant Church. Kiribati is a Pacific island nation which became independent two years ago. EPS

US CHURCH COUNCIL ACTS ON CHINA AND US BUDGET

New York (EPS)—The executive committee of the (US) National Council of Churches has urged its 32 member denominations to avoid acting "unilaterally...in ways that might undermine the unity of Christians in China".

The committee urged WCC members to "act ecumenically" in cooperation with the China Christian Council and the Christian Three-Self Patriotic Movement. The committee request followed a China trip last November by 18 church leaders and NCC staff.

In other action, the committee sharply criticized the new US budget proposed by President Ronald Reagan. It said the spending plan "compromises the constitutional responsibility of the federal government to promote the general welfare" by cutting "funds for human services and environmental protection while increasing expenditures for... instruments of destruction".

The committee said the Reagan call to the private sector to "take up the slack by providing some of the social services formerly provided by the federal government" is a call for "charity. We contend that what is required", it continued, "is not charity but justice... Charity is a gift; justice is a right".

CANADA-ECUMENICAL BODY

A new ecumenical body, the Inter-Church Committee, has been formed in Canada. A report in the United Church Observer, magazine of the United Church of Canada, calls the ICC an "ecumenical breakthrough" which "may replace the Canadian Council of Churches in three years". It describes the ICC as a "coordinating group through which denominations will consult and take action on joint projects". ICC adds Roman Catholic, Lutheran, Reformed, and Mennonite denominations to those already in the CCC. EPS

SOCIOLOGIST: CANADIANS 'UNFOCUSED' IN RELIGION

Toronto (EPS)—Polls suggest nine Canadians in 10 consider themselves Christians. But a new survey by University of Lethbridge sociologist Reginald Bibby concludes that four Canadians in five do not affirm traditional Christian teaching about the divinity of Christ, resurrection of the body, life after death and the importance of prayer.

Bibby says he also found that only one percent of Canadians express a strong interest in religious movements such as Scientology, the Unification Church, or Transcendental Meditation. Also, he notes, only six percent say they regularly watch or listen to a religious program. (A 1957 Gallup Poll reported 29 percent).

Comparing this study with a similar survey he made five years ago, Bibby concludes that Canadians are increasingly "religionless" or "unfocused" in their beliefs. He does observe, however, that most Canadians are fascinated by, or "believe in" astrology, mental telepathy, precognition, and clairvoyance.

PRESBYTERIAN CHURCH OF CAMEROON—NEW GENERAL SECRETARY

Yaoundé (RPS)—In the course of its 25th General Assembly (13th-20th January 1982) the Presbyterian Church of Cameroon elected Dr. Grégoire Ambadiang to the post of General Secretary for a mandate of 5 years. He replaces the Rev. David Ndongo who did the job for 2 years. Soon after his election the Rev. Ambadiang promised that he would watch over the "spiritual radiation" of his church. The Presbyterian Church of Cameroon is one of the biggest protestant communities in that country. Born of the Presbyterian American Missions (1879-1957) the church celebrates its Silver Jubilee this year.

Since its creation, the Presbyterian Church of Cameroon has worked hard in rural affairs, health and education in South Cameroon. Although certain projects do not get off the ground the church's contribution to the social-economic development of Cameroon is often quoted. Founder member of the Federation of Churches and Evangelical Missions of Cameroon and the All Africa Council of Churches, the Presbyterian Church of Cameroon belongs also to the WARC and the World Council of Churches. RPS

GREECE—MARRIAGE

The Greek government has decided its proposal to allow civil marriage in the country will also recognize the legality of all marriages performed by clergy of all recognized denominations. Earlier proposals to make civil marriage the only form with the force of law, or to exempt only Eastern Orthodox from the civil-marriage requirement brought church protest. EPS

SAILING AGAINST THE SUBS

Making its way across the Pacific Ocean, bound for West Coast USA, is a yacht christened Pacific Peacemaker. It is the symbol of Australian anti-nuke protest—especially against the development of the Trident nuclear submarine system.

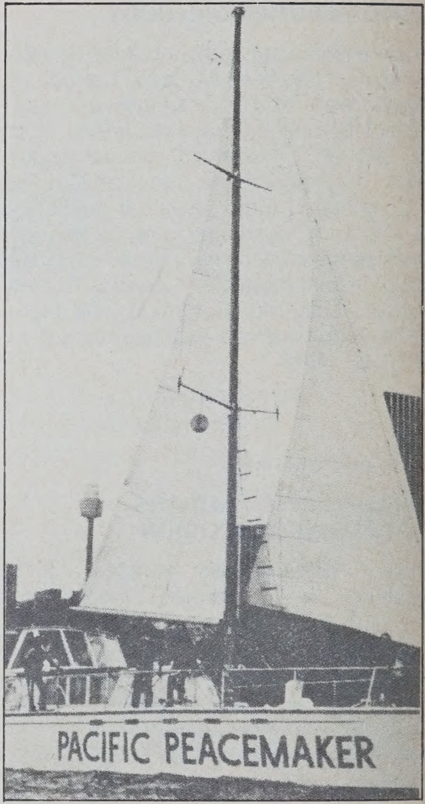
Pacific Peacemaker's voyage is a direct consequence of a meeting in Hawaii of 56 peace activists from 19 Pacific countries in May 1980. They decided to initiate and support an international campaign against Trident.

Among those who attended the meeting was Bill Ethell. Within six months Bill and Lorraine Ethell had mortgaged their home in Perth, Western Australia and, along with other loans, raised the $85,000 needed to buy Pacific Peacemaker. Then began a public fund-raising campaign urging Australians to buy shares in the vessel.

Bill and Lorraine set sail with their four young children in December, accompanied by other supporters of a 'Nuclear-free Pacific' and a television crew. Auckland, New Zealand, was their first stop to pick up provisions for the long journey via Tahiti and Hawaii to Seattle, where they plan to arrive as the leaves begin to fall from the trees in 1982. That is when the first Trident is expected to become fully operational.

Australia's involvement with Trident is mostly a mystery. Even its Prime Minister has not been told everything about US activities on Australian soil. But there's no doubt American bases in Australia will be interlocked with the new Trident system.

- The North West Cape base in Western Australia has as its primary function communications with submerged nuclear submarines in the Pacific and Indian oceans.
- Pine Gap and Nurungar, both in Central Australia, are satellite control stations which could be adapted to target Trident missiles.
- The Tranet base in South Australia is used by the Navstar global positioning system. Trident 2 missiles can correct their flight-courses using Navstar.
- In Gippsland, Victoria, an Omega base is under construction which will provide VLF (very low frequency) radio navigational aid which could be used by Trident submarines for positioning before firing.



Pacific Peacemaker supporters believe that these bases all add up to making Australia a 'frontline' target in the event of a nuclear war. So anyone thinking of emigrating to avoid Europe's predicted 'theatre' holocaust had better think again.

Bob Hawkins, Australian Editor, New Internationalist, January '82.

GLAD TIDINGS WINS AWARD

At its Annual Meeting in Toronto on April 29, the Canadian Church Press presented an Award of Excellence to Glad Tidings for the Best Feature article of 1981. The award winning article "WATCH WITH ME", written by John. F. Scott, was in the April '81 issue.

Council Executive: Gavel Presented

At the last meeting of Council Executive Mrs. Flora Cleghorn presented the President, Eileen Parish with a gavel. The gavel was made by W.C. Barrie of Cambridge (Galt). Since retiring Mr. Barrie has made thousands of gavels as a hobby. He is a member of Central Presbyterian Church.

Great Ideas!

The theme of the day was a "Fitting Word" taken from Proverbs 25 verse 11 which reads "A word fitly spoken is like apples of gold in pictures of silver". To welcome the Presbyterial a male member of St. David's had painted a picture of a branch of golden apples on a background of silver and made name tags in similar form. To continue the theme the Church and dining table were decorated with bowls of golden apples on silver doilies.

Kamloops Presbyterial

SCRAPBOOK

In one of the Presbyterials I visited I saw a Presbyterial Scrap Book on display which contained press reports of various meetings throughout the Presbyterial—Quite an interesting idea!

Mrs. A. Neal
President, Hamilton-
London Synodical

Receiving Your Glad Tidings Regularly?

Our readers write:

You will be pleased to know that for the first time since coming to Vancouver I received my Glad Tidings in the appropriate month!!

I.H., Vancouver, B.C.

I read the magazine from cover to cover finding it inspirational as well as informative. It seems to me that what we receive from the magazine more than covers the cost.

A.C., Montreal, Que.

For the most part we all enjoy reading the Tidings. When it arrives I usually do not get any work done that forenoon.

Mrs. W.G.N., Aurora, Ont.

Receipt of the Glad Tidings has, for the past months, been well ahead of our meeting dates and has helped us in our programs. Congratulations!

A.I.M., Cornwall, Ont.

I have belonged to the WMS for fifty-six years, and for many years took the Glad Tidings as a duty. Now I'm enjoying it!

Mrs. M.Q., Sault Ste. Marie, Ont.

Wanted

CHILDREN—YOUTH

Concerned about peace?

Write and tell us what peace means to you; how you feel about nuclear disarmament; your concerns for the future of the world; what people can do to create peace in the world.

Write your story in about 50 words and send it in by September 1, 1982 to: The Editor, Glad Tidings.

If your letter is chosen it will appear in the November Glad Tidings. A small prize will be awarded for every letter used. Be sure to include your full name and address and your age.

CREDIT: It has been brought to our attention that the **CHURCH CALENDAR WALL HANGINGS** described on Page 30, April '82 were the idea of Miss Giollo Kelly, Secretary, Canada Operations, Board of World Mission, who made a set of these which adorn the WMS Board Room at Wynford Drive.

◆ ◆ ◆

Note: Typographical Error, April Issue, Page 26. The quote should have read: "Buy hyacinths to *feed* thy soul."

Where our dollar$ go

by Marjorie Ross, Treasurer

JAPAN

Sometimes **mission** can be leading a class in English conversation, teaching cooking, or discussing neighbourhood problems. This is what two of our missionaries in Japan have discovered as they make friends with their Korean and Japanese neighbours.

Clarabeth McIntosh and Priscilla Anderson (along with their husbands) are two of the missionaries whom our W.M.S. givings help support in Japan. They live in different cities, and seldom see each other, but they function in similar ways: they have formed close friendships with the women in their churches and their neighbourhoods. They lead Bible study groups, sometimes in Korean, but often in English. Non-Christian women attend, at first for the language practice. Later, as they are drawn into the discussions, many are coming to be, in Priscilla's words, "not far from the Kingdom".

Cooking classes and discussions with neighbours about shared community problems are opportunities to deepen personal relationships, and can be a means of sharing the Good News of Jesus Christ.

The McIntoshes and the Andersons are doing the work of your W.M.S. group in Japan! Pray for them, and support them with your givings.

* * * * * * * * * *

The cost of living in Japan is 65% higher than in Canada. The Board of World Mission, using your givings, has budgeted $85,000 for the support of these two missionary families in 1983.

In Remembrance

Mrs. J. (Marian) McGregor
St. John's, Cresswell, Ont.

Mrs. F. (Marion) MacKinnon
Miss Mora MacLeod
Kenyon, Dunvegan, Ont.

Mrs. Elva May Wing
Knox, Fingal, Ont.

Mrs. Nellie (Kearney) Wardrope
St. Andrew's, Lethbridge, Alta.

Mrs. J. (Beatrice) Adams
Lucknow, Ont.

Miss Kathleen Webster
St. Andrew's, Markham, Ont.

Miss Jessie Johns
Mrs. Leola Hooper
St. John's, Port Perry, Ont.

Mrs. Mary Taylor
St. Giles, St. Catherines, Ont.

Mrs. Nellie Elizabeth Bristow
Knox, St. Thomas, Ont.

Mrs. Mabel Rennie
First, Seaforth, Ont.

Mrs. Peter Moffat
Knox, Teeswater, Ont.

Mrs. John Sutherland,
Melrose Park, Toronto, Ont.
(formerly of Davenport Rd.)

Mrs. Margaret Fiddes
Riverdale, Toronto, Ont.

Mrs. Eleanor (G) Buch
Town of Mount Royal, Que.

Please report any errors/changes in add

Inside...Council 82
Camping

AUGUST/SEPTEMBER 1982

GLAD TIDINGS

FEATURES

3 Travelling Light — Editorial
4 COUNCIL 1982
— Opening Address by the Rev. Charlotte Stuart
— Council Highlights
11 Spring Convocation at Ewart College
12 Staff Appointment
13 Do you know what you're missing? by Lynne Longmuir
17 Thanksgiving Service by Marguerite Hyndman
18 Not Using the Mission Study Packet?
32 Officers and Executive Members

REGULAR COLUMNS

19 Dear Friends
21 News
24 Highlights
30 Books
31 In Remembrance

CREDITS: Cover photo — W.N. Stevenson

GLAD TIDINGS
AUGUST/SEPTEMBER 1982
VOLUME 58 NUMBER 7

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published 10 times a year by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

TRAVELLING LIGHT!

... do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on... (Matt. 6:25 RSV)

Summer involves a lot of packing for most people, especially families. I'm glad that Glen Mhor Camp sends a list of what every camper should and should not bring, otherwise I would load my children down with things *I* think they need.

After going to a cottage for the past seven years during the same two weeks in August, we have finally learned what things are absolutely essential and what we can live without. Some things I never forget—like candles, one needle, a spool of thread and just enough laundry soap for emergencies.

Our family does a lot of packing through the year also, but it never seems so easy. One problem is that we are often going in different directions. I remember the Spring break in particular. I was off to a meeting in New Jersey on the mission studies. My husband had an assignment in London, Ontario. My son was invited to spend a few days with a chum in the west end of Toronto and my daughter was going to her grandmother in Thornhill. Ever try to pack four suitcases at once?

First there was the shopping - four small tubes of toothpaste, four bars of soap and so on. And then the laundry - sorted into four piles; plus bathing suits, rubber boots, warm jackets for unpredictable spring weather, hockey equipment and roller skates. Did everyone have enough money? Had I time to get American currency? There were notes to write with instructions and phone numbers.

Then, the travel arrangements. Laura went to granny's on Sunday. Could my husband take me to the airport and Lawrence to his friend's on the way out Monday morning even though his car was loaded with photographic equipment?

And always, there was a nagging anxiety. What if I forgot to pack something the children might need? What if the weather turned bad? What if one of us took ill? What if my husband or I was delayed returning home? What if...?

When the children were young and we lived hundreds of miles from our families, going on vacation was a traumatic event. With two children sixteen months apart and a long journey confined in a car, there was so much to pack - diapers, bottles, baby food, baby aspirins and of course, coffee and lunch. Did we need the bassinette, the back pack *and* the stroller? And then there was the dog -all seventy-five pounds, three feet long, excluding tail and only one square foot of car to put him in. Talk about anxiety!

Somehow, in retrospect, we always packed too much or packed the wrong things. Like the time my husband carried his umbrella across the ocean to Britain and the continent. I think it rained twice in eight weeks. Do we always need the 'just in cases'?

Packing reflects our attitude towards life's journey. Much of the luggage we carry along the way is needless anxiety. Do we really heed Jesus' counsel not to be anxious about our lives? Can we not just do our best to be prepared and then trust our lives and our loved ones to his care? Let's 'travel light' through life. God will provide.

L. June Stevenson

Council 1982

Opening Address

Put Out Into Deep Water

by Charlotte Stuart

During the next few days in worship and bible study, you are going to be looking at the exciting faces of people like Abel, Enoch, Noah, Abraham, Moses and Sarah who were used by God to fulfill his overall purpose for his people and for creation. In the ordinary carrying out of their work, these men and women were obedient to the will of God. Sometimes they were obedient unwillingly and sometimes unwittingly, but nevertheless they were used of God, each being part of the overall mosaic that was God's plan for his creation, for his people, for you and for me. Being on the frontiers, the growing edge of faith, means being obedient to the will of God; meeting the challenge of the present for the sake of the future; being willing to make sacrifices when called upon to do so.

I would like to look at that well known story of the great catch of fish from Luke's gospel. Clearly Christ was challenging these disciples, and their response at that moment was to have all kinds of meaning for the future. Here was the beginning of discipleship as we know it. By their obedience, the bridge from the old life to the new would be gone, and we are here tonight in that line of faithfulness to the call of Christ as exemplified by Peter and the other fishermen.

Put out into deep water and let down your nets for the catch, said Jesus to Simon, a command which on the face of it was laughable foolishness! Night-time was the time to fish, not the heat of the day. Furthermore, they had just fished all night and they had taken nothing. It was useless to make another attempt and yet Peter had already seen Jesus heal...and preach. He had experienced something of the authority of Jesus' words and deeds. Led by that experience he obeyed Christ's command, even though it ran counter to all his experience in a profession at which he was a master. The result of Peter's obedience is overwhelming.

When I think of this command of Jesus, *put out into deep water*, in terms of a command to me personally or to the church as a whole I visualize shallow water suddenly becoming deep water. In the last nine months most of my reflection has been done around water since at that time I inherited an eight week old puppy who loves water. She loves you to throw a stick or a ball into the water for her to go after but if the stick is only one foot into the deep water she comes back and looks longingly at it, as if something tells her, "That water is too deep for me". I sometimes wonder if the church isn't like that. We see things out there that we would like to be involved in, but the water is too deep for us. We turn and remain in the shallow water.

That's the trouble with the church today. We have been placed by God where the action is. We can see the action all around us. It crowds in upon our lives all the time—where we work, where we live.... We know we ought to be part of that action and yet we stay in the shallow waters of fear instead of launching out into the deep waters of faith—the shallow waters of what is known and familiar instead of what is unknown—the shallow waters of our own strength instead of launching out with God's strength and God's power.... and God's love.

We live in the most exciting times possible. God has placed us in the front lines in a period of history such as there has never been before and he is telling us—you and me—his church—to get into the deep waters of the unknown, into the deep waters of his reality. There are two things that are absolutely certain: *he is with us and he goes before us.* I am certain too that like my puppy, once we try it—once we discover we can swim—we will want to go ever into deeper waters, to become more and more involved in God's creative task in his world.

Obviously, for each one of us the deep waters that God is calling us to move into will be different. But one thing is certain, we have to stop separating our Christian life and witness from our everyday life and work. We as Christians have to speak; to act in such a way as to witness to our belief that the gospel of Jesus Christ has something to say about all facets of men's and women's lives. If we do that, then we will find that we stand in the tradition of the WMS down through the years. Look at the way in which the WMS has been right there over the years preaching great beliefs of faith within society.

What are the frontiers of our society today? The fastest growing edges of our society are the ranks of the unemployed; those who are in danger of being homeless because they can't keep up with their mortgage payments; those who are poor and getting poorer all the time; the national debt; multiculturalism with all of its possibilities and all of its problems; single parent families; the need for day care. How many young people will leave school and not get work?

The real questions are, "Do we know about these things? Do we care about these things? If we don't know, are we as Christians willing to learn about them?" The growing edge of our church is our young people. The growing edge of our church is reaching out into society and having something to say to the problems that people are going to bring into our church once Christ has challenged them. And the gospel makes a promise to them. The gospel and Christ promises people that they will find a caring community, a community that cares about the problems they face seven days a week. Only when we know and understand the pressures placed on people everywhere can we in the church meet their needs. And in doing that, we can meet the challenge of God for us in our day. What an impact the gospel of Jesus Christ could make on the world today if only you and I as neighbours in that society would set the example, would be willing to obey the command of Christ to *put out into deep water* rather than staying in the safety and familiarity of the shallow waters. Thanks be to God!

The Rev. Charlotte Stuart is Resource Person for Urban Ministries for the Presbytery of East Toronto. Her address was edited and condensed due to limits of space.

COUNCIL HIGHLIGHTS

- Mrs. Edna Cameron, President WMS (E.D.) bringing greetings from Eastern Canada who will be having their Annual Meeting in Halifax in September. She commented on the fact that while there are differences in the two organizations, the aims and purposes are the same.
- Congratulations were telegraphed to Mary Whale and the Rev. Earle Roberts who were presented with degrees of doctor of divinity (honoris causa) at the Presbyterian College Convocation, Montreal on June 9.
- Introduction of 1982-83 Mission Study: "Peoples of the Pacific Islands." Delegates visited six "islands" where they made hibiscus blossoms, posters, did mapwork, previewed audio-visuals, learned songs and studied artifacts. An enjoyable, educational evening concluded with worship "Pacific-style", followed by "sharing the fruits of the land".
- Introduction of Mrs. Ninette DiGangi and her booklet "The Changing Scenes of Life" just published by the WMS. Mrs. DiGangi autographed copies for delegates.
- Greetings from the Church of North India brought by the Rev. A. Chhatriya who is studying the management of human resources under the combined sponsorship of the Presbyterian Church in Canada and the United Church of Canada.
- Corsages were presented to May Nutt and Evelyn Murdoch to mark their 25 years with the Society and as deaconesses of the Church. Mrs. Frances Nugent, a delegate to Council was also recognized as having graduated 25 years ago from Ewart College.
- Special music provided by the Children's Choir from St. James Church, Stouffville, Ontario under the direction of Mrs. A. D. Powell, accompanied by Mrs. Jean Thomas at the piano.

WORSHIP

Mrs. Grace Jess, member of Council Executive, led each morning's worship service based on the theme "FRONTIERS OF FAITH: Fear not I am with you". Using the story of the raising of Lazaurus (John 11:17-44) in the first service, Mrs. Jess suggested that Jesus points to the answer to our hopelessness. He first shows us the necessity of waiting on God's direction. Secondly, our Lord knows and has experienced our feelings of grief, frustration and anguish. Finally, as he called Lazarus forth, he calls us to new frontiers with him.

In the second service, the "frontier of doubt" was examined by the use of Mark 4: 35-41—Jesus stilling the tempest. The life of faith is never far from the storms of doubt but if we see doubt as an obstacle to be overcome and an opportunity to trust God more deeply, then doubt can be a time or an experience of grace. We are not promised a storm-free life but that Jesus will be there always to calm the tempest.

Through the story of the Samaritan woman (John 4:5-26) at the third morning service, Mrs. Jess pointed out how Jesus dealt with many barriers which he turned into opportunities and challenges: barriers of race, religion, femaleness, immorality and self-righteousness. When we face the barriers to our faith we too need the "living water" of which Jesus spoke. He will enlarge our frontiers if we give him the opportunity.

During the week, the Area Educational Consultants led the Bible Study groups based on the theme and using Hebrews 11 on faith.

BUSINESS — Some motions adopted were:

SUPPLY

- that supply and General Fund monies be combined at the Council level and that objectives to Synodicals, Presbyterials and local groups be increased to include the Supply amount and in turn the money now used from Supply be included in the General Fund Estimate. NOTE: This will make no change in funds available for items at present taken care of in the Supply Budget.

SYNODICAL GRANTS

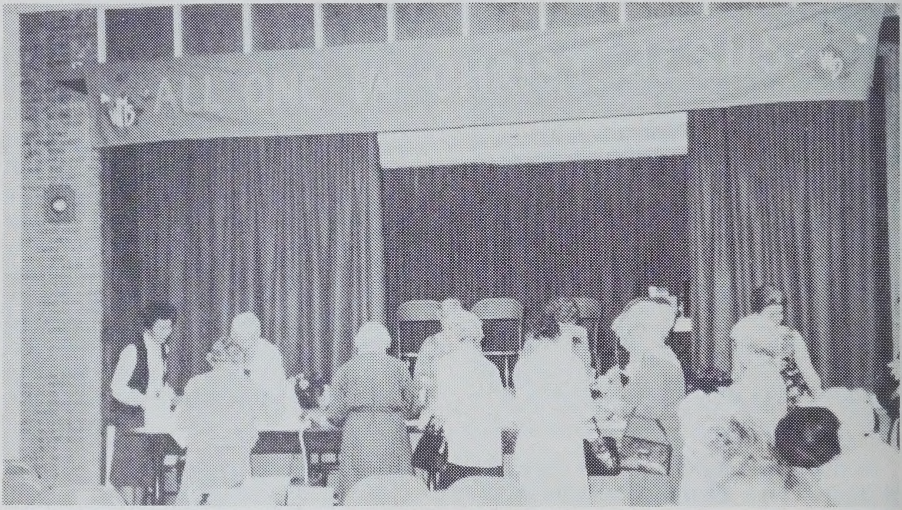
- that Synodical grants as presently constituted be discontinued, effective in 1983.
- that each Synodical establish their own expense and promotional fund.
- when additional funds are needed for promotional purposes these may be taken from General Fund givings of the Synodical and a record be kept and reported.

FINANCES

- that the B.W.M. allocation in the 1984 Estimates be $465,000.
- that the Estimates for 1983 totalling $991,824 be approved.

GLAD TIDINGS

- that a price increase for subscriptions be authorized if it is deemed advisable. NOTE: the members of the Editorial Working Group who were at Council met later. It will be recommended to Council Executive in October that the subscription price be raised to $3.00 effective January 1983.



AREA EDUCATIONAL CONSULTANTS

- During the past year the resignation of Karen Timbers, for family reasons, was regretfully accepted.
- Two new Consultants were appointed in 1981 - Lorna Cameron and the Rev. Linda Brown.
- Tori Bennett was introduced to delegates at Council. With her appointment, effective July 1, 1982, the Areas are now completely staffed.

FRONTIERS IN MISSION

The Board of World Mission both informed and entertained delegates on the Tuesday evening. Small groups heard from overseas missionaries Cynthia Carr, the Rev. Ted Ellis and Eleanor Knott who are all involved in new areas of mission. The Rev. Clement Ndovie, a Malawian studying at Knox College, and Miss Sushila Patras, a Nursing Educator from India, described the training they are receiving and their future work.

Work, both overseas and in Canada, dealing with cross cultural mission, was described by the Rev. Basil Dass (East Indian work in the Toronto area), Dr. Stephen How (Native Peoples) and the Rev. Ron Wallace (Korean Christian Church in Japan).

PRESIDENT'S REMARKS

Mrs. Parish reported a busy year as President. She travelled from coast to coast, attending the Annual Meeting of the WMS Eastern Division in St. John, New Brunswick and attending all the Western Synodicals, as well as many Presbyterial and group meetings in the Toronto area.

Eileen found the hospitality on her travels overwhelming. She was greatly encouraged to discover an enthusiastic outlook towards the work of the Society and an awareness of the need for a change in image. The year was also one of personal growth in faith. Eileen looks forward to representing the Society in Taiwan and to another exciting year.

ELECTION OF OFFICERS

See back cover of magazine for all officers. Please note: The full report of Council is mailed to each group in late August.

FOR INFORMATION

That the motion passed at the Board of World Mission Annual Meeting be printed in the minutes for information - "Whereas mission is not the exclusive concern of any one gender, it was agreed that the B.W.M. Executive in consultation with representatives of the WMS work towards preparing a recommendation to a future General Assembly to change the name and membership qualifications of the WMS to Presbyterian Mission Society, and that the Mission Society be assertive in recruiting adults and youth into the important task of being catalysts to urge congregations to greater mission participation and that congregations, Presbyterials, and Synodicals be encouraged to discuss and implement this concept." (B.W.M. Annual Meeting minutes of Sed. No. 7, March 11, 1982, pages 28-29).

TAIWAN VISIT

The General Assembly Secretary for Women's Work of the Presbyterian Church in Taiwan has invited two guests from Canada to attend the Diamond Jubilee of the Women's Missionary Association in Taiwan August 2-8, 1982. It was agreed that the President of the Society should attend.

Accompanying Mrs. Parish, on a study tour will be Edna Cameron, Eastern Division, Mr. and Mrs. K. Ellis, Helen Tetley, B.C.L. and Lois Powrie, WMS. The group will also visit Hong Kong, Korea and Japan.

CHRISTIAN LITERATURE

Grants for Christian Literature in 1981 were distributed in the amount of $11,600. Some of this went to work in Canada, including a grant to the Canadian Bible Society and assistance in publishing "La Vie Chretienne" and "Evangelical Truth". Other grants went to such places as the Philippines, Hong Kong, and African and Latin American organizations.

CLOSING SERVICE

The closing service of commitment was led by Dr. Earle Roberts, Secretary for Overseas Relations of the B.W.M. The theme of the meditation was "The Cutting Edge". Dr. Roberts indicated that he felt all the scripture themes used during the week were brought together in Hebrews 11. The people described in Hebrews and also in Nehemiah realized that their strength did not come from themselves but that God is ever with them to guide and support them as "they build a city in honour of their God". With these scriptures as background, he reflected on the pessimism in the Presbyterian Church in Canada today, evident particularly in the givings of the people. Such pessimism could result in a drastic cutback in mission work.

Mr. Roberts stated that being on the cutting edge is to be classified with those men and women of faith in the Scriptures and that there is no limit to what we can do if we have faith. God alone is our strength.●

SPRING CONVOCATION AT EWART COLLEGE

The Ewart College Graduation service was held at the college on Tuesday, May 11, 1982. Worship was conducted by Mrs. Linda Bigelow, a graduate of the college and member of the Board. Ewart College Choir, under the direction of Mrs. Carol Kessler, B.F.A. provided special music.

The Rev. James W. Evans, General Secretary of the Board of Ministry, was guest speaker. Drawing on his own experiences in the Church, Dr. Evans spoke of the many ways in which graduates of Ewart serve the Church, and of the hope that a graduation class offers the Church.

A statement regarding the work of the college was made by the Rev. J. K. English, Chairman of the Board of Ewart College. Mr. English announced the intention of Dr. Webster to resign as of June 30, 1983. A major concern of the Board has been the increasing demand for Ewart graduates, a demand that Ewart has not been able to meet. Mr. English expressed the need for wise recruitment by the Church.

Dr. Margaret Webster, Principal, spoke briefly about the 1981-82 year at Ewart. Dr. Webster thanked the faculty for their support, spoke with appreciation of the contribution of the choir director, the two sessional lecturers and twenty-six field education and internship supervisors. Mention was also made of the cooperation and ability of the students.

Scholarships were presented by Miss Ina Adamson, Dean and Director of Field Education, and by the Rev. Robert C. Mathewson, Associate Professor of Religious Studies and Director of Continuing and Lay Education. Only scholarships awarded to graduating students are presented at the May Convocation. Most of the scholarships are, therefore, presented at the Fall Convocation.

Diplomas were presented to eight students by the Rev. Irene Dickson, Professor of Biblical Studies.

At the conclusion of the service, a reception for graduates, families and friends was held in the lounge.

The following students received diplomas.
Victoria Bennet, Hopedale Presbyterian, Oakville, Ontario
Marlene Burdett, B.A., Knox Presbyterian, Charlottetown, P.E.I.
Colleen Carswell, First Presbyterian, Kenora, Ontario
Cheryl Cooper, St. Andrew's Presbyterian, Moncton, New Brunswick
Hye-Ok Lee, Sae Han Presbyterian, Toronto, Ontario
Carol Loudon, B.A., Armour Heights Presbyterian, Toronto, Ontario
Jennifer Martin, North Waterloo Presbyterian, Waterloo, Ontario
Donna Williams, Briarwood Presbyterian, Beaconsfield, Quebec

The following scholarships were awarded:

Alumnae Scholarship (highest percentage in the three Biblical courses) - divided - Marlene Burdett and Carol Loudon

The Ruth Dick Memorial (highest average in second and third year Biblical studies) - Marlene Burdett and Carol Loudon

The Catherine Irene Williams Memorial (highest average in third year Church Doctrine) - Carol Loudon

The Muriel Jennings Gray Scholarship (highest percentage in third year Christian Education) - Carol Loudon

The Gladys Sim Memorial (for writing of an outstanding Bible Study Guide) - Carol Loudon

The Jane Beatrice Gray Scholarship (special project in Christian Education) - Hye-Ok Lee

The Katherine A. Gray Scholarship (special project in Mission) - Marlene Burdett

Bible Society Award (for excellence in the public reading of Scripture) - Victoria Bennett

The Robert and Elizabeth McKay Memorial (outstanding contribution to community life of Ewart College) - Donna Williams

The A. Campbell Burgess Scholarship (for a student proceeding to completion of B.A.) - Hye-Ok Lee

Lillian, Edith and Florence Heal Memorial (for a graduate to undertake further study in Christian Education or Mission Work) - Carol Loudon

The Evelyn and Bruce Snider Scholarship (for a graduate to undertake further study in Christian Education) - Carol Loudon ●

STAFF APPOINTMENT

Area Educational Consultant

Miss Victoria A. Bennett was appointed to the position of Area Educational Consultant for Area 4 — Waterloo-Wellington and Brampton Presbyteries/Presbyterials effective July 1, 1982.

Tori is a 1982 graduate of Ewart College. She was born in St. Catharines, Ontario and graduated from Blakelock High School in Oakville. She is a member of Hopedale Presbyterian Church in Oakville where she did volunteer teaching and was active in the Youth Work of the local church and Presbytery.

Tori will begin work in the two Presbyteries/Presbyterials to which she has been assigned in September following a two-month period of orientation.

With the appointment of Miss Bennett all eleven areas are now staffed.

Do You Know What You're Missing?

by Lynne Longmuir
Area Educational Consultant

The quiet tells me that life here has ended once again for another year. Last weekend a work group came and put shutters over my windows, turned the water off and checked to see that all was locked up and secure for the long months ahead. As I watched the last person drive down the lane I wanted to cry out to them, Please come and see me again soon. I have so much to show you and teach you.

Do you have any idea how much you are missing? The leaves are beginning to change their colour and will soon fall, creating a beautiful carpet on the clean earth. Do you hear the music of the wind in the trees and the crescendo as the waves crash against the shoreline? All of nature is praising God and singing but there is no one here to take in the wonder of it all.

Soon, what was a world of colour will become a sea of sparkling diamonds as the snowflakes race around my buildings. Have you ever come to watch me disappear as the snow mounds higher and higher? The water turns into frozen mountain masses that leave one with a sense of awe - a huge wasteland, a miraculous winter wonderland.

I always seem to weather during this time of year. But I want to laugh aloud as I hear the comments of the spring clean-up workers when they arrive. They never dreamed that my old, rather weather-beaten buildings could withstand yet another Canadian winter.

Once again clean-up is accomplished, my shutters are removed, my water is turned on and a few of the crew have even taken the time to repair some broken planks. All is ready and waiting but the people leave again.

Wouldn't you like to stay a little longer and watch my world change? Ah, the smell of spring, the sound of the buds bursting forth on the trees, the movement of the water as the ice breaks up and floats away. But no, I see that your life is too busy to stop and see the beauty.

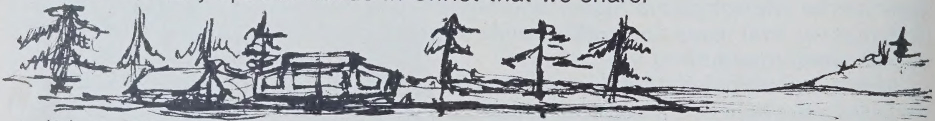
Finally, people return. The summer season has begun and the laughter of children fills every nook and cranny. These are the people who make me come alive for such a brief time. Why couldn't they experience all of what I have to offer?

Dotted across our country, in some of the most beautiful spots on earth we find our Presbyterian Church camps. They were built as a labour of love to meet the needs of children. Often our vision stopped there because as Christians we have lost sight of all that our camps could be. It takes work and planning to create a wider vision of our camps and camping. We separate camping from the church; we consciously or unconsciously say that camping is for the young, and legitimate Christian Education happens only within the four walls of our Church buildings.

Some churches are beginning to make more effective use of our camps. Let me share some ideas with you. One camp reported that they had their first cross-country ski day where young and old enjoyed making their own trails through the woods or through their camp site. Some sessions are making use of the camp facilities in the spring and fall where they can have a weekend retreat to develop a re-creative ministry for their church. Congregational retreats, or shall I say advances, are happening as the church family gathers for a weekend of fun and intergenerational events.

One Synodical has just celebrated twenty-five years of having a weekend camp for women every spring. Some camps have developed trailer sites where families are encouraged to spend their holidays for a minimal fee. Presbyteries have planned retreats making use of our sites. Some seniors have planned bus tours to see the beauty of the seasons, ending with a picnic at one of our camps. The list of possibilities is only limited by our own lack of vision.

Have you ever considered the concept that camping is a place where you can develop an *intentional community*? This is precisely what we attempt to do through our summer programs but it usually stops on Labour Day Weekend. People in our churches need to communicate with one another but unless something intentional is planned many drift farther and farther apart. Our church camps lend themselves to being places where broken spirits can begin a healing process; where the community of faith, through breaking bread together, is able to renew the very special bonds in Christ that we share.

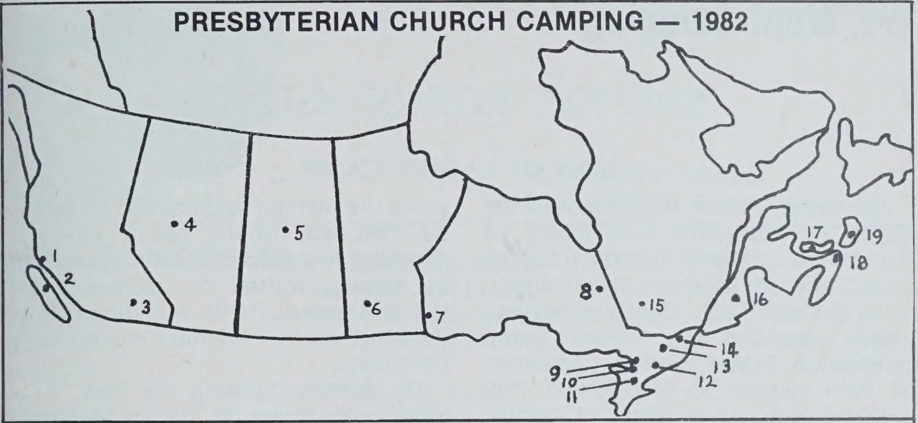


It is quiet again. Life is ending once more for another year. Do you hear what I am saying? Could you share in the ministry that my surroundings can provide for you?

You may be saying the winters are too cold and the roads are closed - have you ever tried snow shoes? You may be saying that the buildings are in such poor repair that you would never send anyone there - have you ever considered helping to make me more attractive? You may be saying the trees are all dying and soon perhaps the camp will die. Will my death be because of a lack of vision and a lack of concern for camps and the people they serve?

I challenge you, the people who saw a need for me many years ago, to use me to the fullest. I will be as great as you make me. I am not one isolated camp - I represent all of our church camps across this beautiful country called Canada. Have you heard the message?

PRESBYTERIAN CHURCH CAMPING — 1982



1. Camp Douglas
2. Vancouver Island Camp
3. Dutch Harbour Camp
4. Camp Kannawin
5. Camp Christopher
6. Clear Lake Camp
7. Camp Prescawa
8. Dorothy Lake
9. Huron Feathers
10. Camp Kintail
11. Crieff Hills Community
12. Glen Mhor Camp
13. Camp Iona
14. Music Camp
15. Gracefield Camp
16. Camp d'Action Biblique
17. Camp Keir
18. Camp Geddie
19. Camp MacLeod

NATIONAL STAFF

The national staff person responsible for church camping within The Presbyterian Church in Canada is **Brant Loper**, Associate Secretary of the Board of Congregational Life.

His experience in camping is extensive including eleven years as camper, counselor and director of Presbyterian and Y.M.C.A. camps. His graduate study has centered around parish and organizational planning. He, therefore, has brought training and experience into his efforts to assist camp committees plan a more effective camping program.

Mr. Loper keeps an active resource file with the National Council of Church's Committee on Outdoor Ministries, Canadian Camping Association and the inter church Canadian Church Camping Forum. He tries to keep appraised of vital programs and helpful resources to share with camp committees.

Brant Loper is available as a contact resource person with camp planning committees on an occasional schedule. For further information write or call Brant at the Board of Congregational Life, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 (416) 441-1111 Ext. 121.

Lynne Says: Remember, the camp is only the environment, the setting. *YOU* have to plan the activities. Groups who are interested in "year-round" camping should meet, decide how they want to use the camp, then contact the appropriate camp person at least six months ahead of time!

We Went Camping!

KINTAIL LADIES' CAMP

Hallelujah, Praise the Lord was the theme for the 25th Anniversary of Hamilton & London's Synodical Ladies June Camp weekend which was directed by Barbara Tubb. One hundred and fifteen attended the Kintail Camp celebration. Friday evening commenced with supper in MacDonald Hall followed with a Fun Night of games, contests and singing. Devotions were led by Mae Moyer around the campfire.

Saturday found the campers formed in a circle in God's great outdoors for Morning Watch. Bible Studies were brought alive under the capable leadership of Frances Nugent. Craft instructor was Thelma Wooten.

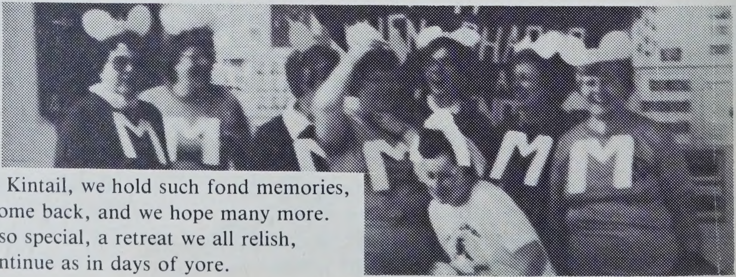
Many styles of the 1950 era were in evidence as campers emerged from their rooms or cabins to enjoy the special Anniversary supper complete with the special cake. Entertainment took the form of a Mock Radio Broadcast from "CKLC", which brought back fond memories of the past, both humorous and nostalgic. Corsages were presented to former Directors and to others who had contributed over the years. As twilight approached all wended their way to the beach where a campfire flickered and soon the sound of singing wafted out across Lake Huron's waters. As the sun dipped into the lake, Marian Mundell closed with Devotions.

On Sunday morning the film, "The Fish," was shown by Evelyn Murdoch assisted by Lynne Longmuir and the Rev. Linda Brown. In-depth discussion groups resulted.

The outdoor Chapel amid the cedar trees proved a holy spot as Dorothy Neal conducted Worship, using the word "Love" as the theme. The message in song was given by the Shaw sisters, Shirley, Virginia and Barb. Linda Brown conducted a most meaningful Communion service.

After three happy, well-filled days the ladies were reluctant to turn their steps homeward but were unanimous in the thought expressed by one camper, "We will all leave this place today feeling closer to our Lord, thanks to this camping weekend."

Mae Gillatly



Oh, Kintail, dear Kintail, we hold such fond memories,
Next year we'll come back, and we hope many more.
Ladies' Camp is so special, a retreat we all relish,
May it always continue as in days of yore.

Thanksgiving Service

by Marguerite Hyndman
Fort Qu'Appelle, Saskatchewan

CALL TO WORSHIP: For grass and trees,
Sun, rain and breeze,
And every year's return of these,
We thank Thee, Lord!

For life and love,
And stars above,
For sun and moon,
Roses in June,
For song of bird,
And friendly word,
For all of these—and Memories,—
We thank Thee, Lord! (Thanksgiving by Gertrude Wood)

HYMN: No. 61 — Praise Ways "Thank You For Giving Me The Morning"
RESPONSIVE PSALM: No. 654 — Book Of Praise "My Soul Give Thanks To The Lord"

MEDITATION:

We have given thanks to God for His goodness to us and it is indeed seemly that we should ever do so. We must always be mindful of God's love and our need to thank Him. We have expressed our thanks but there is a second part to Thanksgiving: the "giving" part—the action part—the part with a thrust. We cannot be content to say thanks with our lips and neglect "being about our Father's business".

The "giving" is not merely a gift of our monetary substance, although we all know how necessary that is for the advancement of His work. I firmly believe that when we dedicate our lives to His service, monetary needs do not present a problem. The "giving" of which I speak is the giving of our lives even as Jesus gave His life for us.

How can we thank God for daily bread and full granaries while thousands of His children are starving? How can we thank God for our homes and families while millions wander about and have no place to lay their heads, no country to call their own, and while many children of the world have no parents or loved ones?

How can we thank God for the beauty of the earth when, for so many, the war guns drown out the bird songs or the fear of invasion fills their every moment?

How can we say thanks to God and be unwilling to answer His call to active service? We as Christian women in today's world have the potential to change many things if we but "take up our cross and follow Him!" Our prayers, our praise and our protests can be heard in high places and around the world. We can indeed bring peace and equality to our world if we accept the challenge and *put a thrust in our Thanksgiving this year.*

PRAYER:

Oh Father, we pray that You will awaken our sleeping souls, renew our faith, encourage us to place our hands in Yours and follow where You lead. Grant us heavenly guidance as war threatens many peoples. Keep us mindful of the power of prayer, help us to protest the atrocities brought about by greed, fear, and hatred. Show us that peace on earth and our salvation cannot be won with swords but only by Thy Grace. Give us the courage to go forth in faith. Amen. ●

Not Using the Mission Study Packet?

When a group is interested in the current Mission Theme but does not plan to use the study packet, why not use the filmstrips?

Hold a series of filmstrips depicting the development of the church in the Pacific — a possible title is "From Mission to Churches". Show the series in the following order:

John Geddie and Company reconstructs the life and experience of John and Charlotte Geddie who were the first western missionaries to work among the people of Vanuatu (formerly the New Hebrides). (filmstrip, cassette, script - 31 minutes)

With the Moderator In the New Hebrides we meet Christians who trace their roots back to the work of missionaries like the Geddies who came to them from Canada, Britain and Australia, and we get a glimpse of church life on these islands today. (filmstrip, cassette, script - 22 minutes)

People of the Silver Sea - see below

If you want to devote only one session to the theme try —

People of the Silver Sea introduces the people of the Pacific Islands—their culture, their social, political and economic problems and their hopes for the future. It describes the church in their lives and the role it is playing in the region today. (filmstrip, cassette, script - 18 minutes) Discussion questions are provided in the Script/Guidance Booklet which will help a group explore in greater depth the vitality of the Christian witness of our Pacific sisters and brothers.

BONUS: The cassette tape and script contains a shortened children's version (6 minutes) for use with the filmstrip. Groups planning to rent this could contact children's leaders and arrange for them to use it too.

Order films at least 4 weeks prior to showing and give alternate dates when possible.

FILMSTRIP RENTAL — Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

People of the Silver Sea	$4.00
****John Geddie and Company***	$4.00
****With the Moderator in the New Hebrides***	$4.00

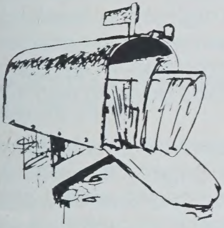
(plus postage and handling on all rentals)

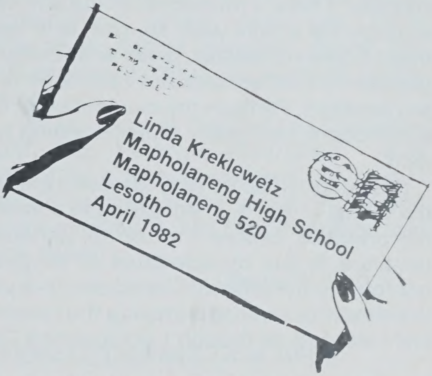
***FILMSTRIP PURCHASE** - Mission Education, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

John Geddie and Company	$6.00
With the Moderator in the New Hebrides	$6.00

inclusive)

Dear friends,





I am well and happy and enjoying the presence of God in my life. I celebrated Easter on the Transkei coast with friends. We spent the week-end relaxing, hiking, playing in the Indian Ocean and marvelling at creation. The South African coast is one of the most beautiful areas in the world. Now I feel refreshed and prepared for the second quarter of school and the onslaught of winter. Yes, winter has arrived—it's snowing even as I am writing this letter!

My daily work has changed very little since last year. I am teaching mathematics. My students are working hard, but progress is slow as their background in arithmetic is weak. However, I do expect great results from the Form C class when they write Junior Certificate exams in October. I have taught this class since they were in form A and they are clever and enthusiastic. In addition to teaching I am the Boarding Mistress for 49 girls. I have 14 more girls than last year and they are packed in the dorm like sardines—two in every bed. Although this responsibility is time-consuming, the girls are friendly, well-behaved and cooperative. I enjoy them thoroughly. Sewing lessons and the Student Christian Movement complete the list of my official duties. The S.C.M. has recently expressed a renewed interest in Bible Study and visiting the sick and elderly so I have been helping the executive prepare for these.

My garden wasn't a great success as we had a drought in December and January, but I did manage to harvest a few beans, a dozen tomatoes, 6 zucchinni and a couple dozen carrots. The spinach was good and I have covered it with plastic in hopes of keeping myself in salad over the winter. My chickens have stopped laying so we have started slaughtering them—tough but tasty. I continue to have a lot of fun baking in a pot on my kerosene stove—pumpkin pie, cookies, cakes . . . everything I have tried has worked. I treat my friends to the goodies and haven't gained any weight.

The last few months have been relatively peaceful in Lesotho. There have been rumours of an election, but the Prime Minister has not made any official announcement. Please pray for the Christians here and especially for the wisdom and safety of the leaders of the Lesotho Evangelical Church.

My current "thorn in the flesh" is a lack of mail service. The mail truck broke down in early February so the mail service has been very irregular since then. As of today it has been 25 days since Mapholaneng has received any mail. The mail is sitting in the Mokhotlong Post Office (27 miles away) and there is no way we can get to it.

My term was scheduled to end in June, but I have decided to remain until early October. There is no teacher to replace me and I cannot abandon my students midway through the school year. My plan is to leave Lesotho at the beginning of October and travel home via Malawi, Israel and Scotland. I would like to find a high school teaching position in mathematics but I am open to a career change and I am willing to consider any location. Perhaps my experience in Christian Camping and Youth Work will open some doors. I am really rather enjoying the suspense. Where is God going to lead me next?

It is not going to be easy to leave. I am very grateful for the experiences I have had and the things I have learned. Living in a third-world country has challenged me to rethink my priorities. Before I return to Canada I must consider some specific ways I can continue to live by standards of simplicity in the midst of enormous pressures to conform to the affluent Canadian life-style. I know I must make a deliberate attempt to live simply or I will be betraying the Lesotho people, the poor of every nation and worse still I will feel as though I am ignoring Christ's call to follow in His steps.

Blessings,

Linda

SPECTRUM: We live in a colourful world. Our changing moods range from being "in the pink" through "feeling blue" to "being browned off". If we're lucky we are offered "golden opportunities" which I'm sorry to say we get by sometimes telling "white lies" and giving "black looks" to people who might spoil them—because that makes us "see red".

(Network Feb. '82)

World Council of Churches, Vancouver Assembly 1983

Application forms for Accredited Visitors are available from Dr. D. C. MacDonald, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Registration Deadline is November 1, 1982.

50th Anniversary

ANNOUNCEMENT

EVENT: 50th Anniversary of the Margaret Allan Evening Auxiliary, St. Enoch Presbyterian Church, Hamilton, Ontario

DATES: September 28 at 8:00 p.m. with Mrs. Ninette DiGangi, guest speaker. November 23 at 8:00 p.m. with Miss Joy Randall, missionary from Taiwan, guest speaker.

A cordial invitation is extended to all women to join in our celebrations. Further information may be obtained from Mrs. Ethel Aldridge, 57 Glenview Drive, Stoney Creek, Ontario, L8G 2L5.

NEWS

CHRISTIAN FESTIVAL, OTTAWA, May 20-24/82

I will not soon forget the uplifting experience of singing with ten thousand fellow Christians at the Sunday session of the Christian Festival held in Ottawa last May with guest speaker Jean Vanier. The theme "Together in Hope" was a reality with the cooperation and organization of many denominations in the planning process.

Visualize with me a large arena (at Lansdowne Park) - the flat surface covered with people in wheel chairs and chairs occupied by friends who came with the hearing and sight disabled. A large hanging over the stage (by Lorraine Farrow, Guelph, Ontario) depicted the presence of the Spirit. The arena seats were filled with people speaking many different languages, smiling, laughing, greeting each other with hand shakes and embraces. This was the focal point of the 4 day festival - when we came together for the general sessions to sing, to listen, to watch dancers and singers alike using professional lighting and sound effects, to celebrate the Spirit's presence. The gatherings in this arena were bilingual. A small ear receiver which translated simutaneously in French or English was available.

Many of our Roman Catholic brothers and sisters were there. It was in the workshops that we got to know people on a one to one basis. The workshops covered a wide range: theology in the Christian community today - for a new humanity and a new creation; science and faith; growth as persons; Christians and the arts; social conscience; crime, fear and faith; liberation; native peoples; peace and disarmament; refugees; women; crossroads.

When you see the Second Canadian Christian Festival advertised - this might be a few years down the road - I would recommend it, even if it means incorporating it into your holidays. See you there!

Barbara Hillis

FEMALE CONNECTION HELD

The Women's Missionary Society of the Presbyterian Church in Canada was represented at a women's conference held recently in Thunder Bay. Called the FEMALE CONNECTION, and sponsored by the Women's Inter-Church Council of Canada (WICC), it sought to educate the participants in the women's experience - non-Canadian, multi-generational, immigrant Canadian and native Canadian women. Part of the education involved the assessment of church women's responsibility for their sisters both within and outside the church, and the establishment of an on-going dialogue with those whose life experience may be different.

The 150 participants and resource people from across Canada and from 15 denominations, as well as non-Christians explored the issues of women in the global community, particularly the third world, women in the Canadian community and women in the Christian community.

Speakers included Lois Wilson, Moderator of the United Church of

Canada, Peggy Antrobus of the University of the West Indies, Rosemary Brown, member of parliament in the British Columbia legislature, Monica Townson, author and economist, Barbel von Wertenberg on the staff of the World Council of Churches and Edith Shore of the Canadian Council of Churches.

The opening event, a choral work composed by Nancy Telfer and commissioned for the event by the WICC, celebrated the journey all women are making.

Recommendations in the form of resolutions and telegrams — to commend disarmament efforts, to urge the repeal of the clause in the Indian Act which denies Indian women normal native rights if they marry non-Indians and to show solidarity with the people in Latin America, were approved.

NEW PRESIDENT, CANADIAN COUNCIL OF CHURCHES

Dr. Russel Legge, Moderator of the Church of Christ (Disciples) is the new president of the Canadian Council of Churches. Dr. Legge was elected at the concluding session of the Council's fifth Triennial Assembly held in Saskatoon, Saskatchewan, from May 2nd to 6th, 1982. A native of Nova Scotia, he has been a professor of Religion at the University of Waterloo, in Ontario since 1970.

The new president succeeds Mrs. Heather Johnston of Hamilton, Ontario, who has served for the past three years. Mrs. Johnston, a Presbyterian, had been the first lay woman to be president of the Council.

Over the past year a new ecumenical body, the Inter-Church Committee, was formed by the member churches of the Council together with the Canadian Conference of Catholic Bishops and other national church bodies. This new body will appoint its first staff person this year, and is charged by the churches with the establishing of a new national ecumenical association. In the course of time most of the concerns of the Canadian Council of Churches will be transferred to the new ecumenical association.

A VISIT WITH IN-HA LEE — NEW NCC-J CHAIRPERSON

"Surprise and fear was my first reaction when I was elected chairperson of the NCC-J by the 28th General Assembly which met March 17-18," exclaimed LEE In-ha. Dr. Lee, who represents the Korean Christian Church, the smallest group in the NCC-J organization, suggested that the Assembly took seriously its theme, "Christ with the Least of These," by electing its chairperson from the smallest NCC organization.

Dr. Lee said that Koreans in Japan, the Buraku people, and the disabled have been forced to live on the periphery of Japanese society. He continued, "My election as chairperson of the NCC should strengthen the role of minorities in the NCC, at least."

Commenting on his role as chairperson, Dr. Lee said, "Since history is usually written by the majority and the minority becomes invisible in society, I want to focus the work of the NCC toward enabling both the NCC and its member organizations to see these invisible people....Helping all pull together working in response to visions found in the Bible is the role of the chairperson."

PEACE BOAT VANDALISED

The Australian sailing boat "Pacific Peacemaker" has been impounded by the French authorities in Tahiti after being rammed by a French police boat at Murora Atoll. The 'Peacemaker' is on a peace mission in support of a nuclear free Pacific and opposing the development by the United States of the nuclear powered and armed Trident submarines.

The Trident submarine carries 408 nuclear warheads, each five times greater than the Hiroshima bomb, and has a first-strike capability. The US communications bases in Australia will play a key role in the deployment of this weapon of death and destruction. The Australian Council of Churches, sent a message of protest to President Mitterand of France. Telexed messages went also to the French Protestant Church Federation in Paris and the World Council of Churches urging their intervention with the French Government on behalf of the 'Pacific Peacemaker'.

The impounded boat suffered $15,000 damage when the French police boat broke the mizzen mast in the ramming.

COALITION FOR TOURISM

The Christian Conference of Asia, Pacific Conference of Churches, Caribbean Conference of Churches, and the Roman Catholic Federation of Asian Bishops' Conferences have formed an Ecumenical Coalition on Third World Tourism. Peter Holden, former secretary of the South Australian Council of Churches, is to be the coalition's first executive secretary. Its announced purpose is to help Third World people benefit more from international tourism. With a Southeast Asia headquarters, the coalition secretariat is expected to begin operating by the end of April. "The coalition does not want to end tourism, but rather to work for alternative tourism that is wholesome, creative, and just," Holden says.

CHRISTIANS IN KOREA DENOUNCE TORTURE

The New York Times reports Korean President Chun Doo Hwan faces "some organized opposition... from Christian dissidents" for the first time since he came to power in 1980. It says his "hold on power appears to be secure, but he is responding warily to requests by the Christian dissidents for small, new prerogatives". The "dissidents... are demanding an end to what they denounce as the torture of political prisoners, and they are calling for a revision of labour laws that virtually prevent workers from organizing... The dissidents, who are said to number about 2,000, are viewed as an intellectual elite among the 6 million Christians in South Korea's total population of 38 million".

SUBMARINE PROTEST EFFECTIVE

The US nuclear submarine "Corpus Christi" is to be renamed "City of Corpus Christi". The change follows protests from church people and others. (Glad Tidings, March 1982) The Latin words are the name of a Texas town and also mean "body of Christ". ●

Don't forget. . .

Add

GLAD TIDINGS

to your list!

wms highlights

98th Annual Meeting Stratford

Love was the theme of the 98th Annual Meeting of Stratford Presbyterial when the women gathered in Knox Church, Stratford on February 2nd. Mrs. Kenneth Britton of Mitchell opened the morning session with a sing-song and accompanied the women with her guitar.

President of the Presbyterial, Mrs. H.H.G. Strang of Exeter welcomed everyone.

Area Educational Consultant, Lynne Longmuir, gave a meditation reading "Touch in the Church", and led in the worship service of commitment. The Rev. Linda Brown, Area Educational Consultant for London and Paris Presbyterial, conducted the installation of Mitchell Missionary Fellowship as full members of the WMS (W.D.) during which chapter 12 of Romans was read.

Mrs. Mac Thomson of Listowel presented the COC and Explorers awards and Mrs. Murray McTavish of Shakespeare accepted the Mac Erspey award and Mrs. James McNeil of Atwood the Helen Gowlet award.

Mitchell WMS was in charge of the afternoon program and Mrs. Samuel Young gave a talk on discipleship. The film, *A Fuzzy Tale*, was shown depicting ways of showing love.

Mrs. Karl Graf of Mitchell demonstrated making "warm fuzzies" and distributed material to the groups to make into fuzzy animals. Mrs. Ken Britton read the love chapter, I Corinthians, Chapter 13, from the Good News For Modern Man and led in singing "They'll Know We Are Christians By Our Love".

Past President, Mrs. Strang, welcomed the new president, Mrs. Peebles of Atwood.

London Presbyterial Annual Meeting

The 68th Annual Meeting of the London Presbyterial was held on April 7th at Knox Church, St. Thomas, Ontario. The theme was "OPEN MY EYES".

Eighty-six registered for the afternoon portion of the meeting. Mrs. A.E. Coventry, President, welcomed everyone. Dr. H.S. Rodney, minister of the host church, led in worship which included the celebration of Holy Communion. Four women from the WMS served the elements. Devotions were led by members of the Agnes Gollan Mission Circle, Alma Street, St. Thomas. Special music was provided by 51 young members of the Wellington Street Public School, St. Thomas, under the direction of their talented leader, Mrs. Mary Trotter.

Mrs. Hazel Stalker introduced the guest speaker for the afternoon, the Rev. Ronald Wallace of the Korean Christian Church in Japan. Mr. Wallace took everyone on a visit to Japan via slides. The new Presbytery deaconess, Miss Joan Ashby, explained some of her duties. Mrs. Mary Nisbet, Past President, installed the new officers for 1982.

Mrs. Marian Weldon opened the evening portion of the meeting, which featured a presentation entitled "Church Growth" by a group of women from Tempo church. Special music was again presented by Knox Church Junior and Intermediate choirs under the direction of Mrs. Trotter.

Alberta Synodial Annual Meeting

The 68th Annual Meeting of the Alberta Synodial was held in Centennial Church, Calgary, March 25-27, beginning with an executive meeting conducted by the President, Mrs. Alberta McCallum, followed by a worship service and social hour.

The Rev. G. Graham of Centennial Church conducted opening worship each morning based on the theme "Putting it all together". His opening text was 1 Corinthians, verse 9 which he translated as "in this work, we work for God". His closing message was entitled "Take It From Here."

A warm welcome was extended by Mrs. McCallum to Mrs. Eileen Parish, Mississauga, Ontario, President of WMS Council.

A Service of Remembrance was conducted by Mrs. Helen Willis using the text 1 Thessalonians 4. A workshop, "Our Mission", was held in which the members divided into four study groups.

Mrs. Parish spoke on the theme, emphasizing 'reaching out and sharing the word with the world'.

Lois Snider, Area Educational Consultant, gave a detailed report on her work. At the evening dinner the Rev. K. Wilcox extended greetings from the Synod of Alberta. Entertainment consisted of Hymns sung by 12 male singers from Centennial Church and slides of Camp Kannawin, shown by Mrs. M. Johnson.

The Guest speaker, Mrs. Parish, brought greetings from Council. In her message she emphasized moving beyond tradition and broadening the vision of the WMS.

50th Anniversary Celebration, St. Andrew's, Aurora, Ontario

On Sunday March 28th, the members of St. Andrew's WMS met with the congregation for a special 50th Anniversary Thankoffering Service. The group now known as the Evening Group of the WMS was organized 50 years ago as the Young Women's Missionary Society.

President Miss Ann Peckover conducted the service, assisted by a Charter member, Mrs. Leva Lawaska, who read the Scripture.

Music supplied by a Folk Group, consisting of Mr. Gordon Rempel and Mr. and Mrs. Rod Bowles was enjoyed, also a choir selection.

Guest speaker was the Rev. Ted Ellis on furlough from Taiwan where he has been a Missionary teacher for 17 years. He told about the work of The Presbyterian Church in Taiwan, the largest denomination of any Christian church there and the only one strong enough to take a stand against the policies of the Government. Mrs. Marilyn Ellis was also present with their children Robert and Stephanie. Marilyn had lived in Aurora as a young girl and had an opportunity to renew acquaintances.

The Rev. MacDonald introduced Mrs. Esther Powell, Stouffville, President of East Toronto Presbyterial and 5 Charter members: Mrs. Dorothy Thompson, Brampton; Mrs. Martha East, Bolton; and Mrs. Murvyn Closs, Mrs. Reta Rank and Mrs. Leva Lawaska, Aurora.

Annual Meeting Toronto-Kingston Synodial

A beautiful spring day plus warm hospitality ushered in the 35th Annual Meeting of the Toronto-Kingston Synodical, held in St. Andrew's Church, Belleville, Ontario, April 19th, 20th. Theme of the meeting was "Winds of Change". For the occasion, the women of St. Andrew's made felt Burning Bush name tags. President, Mrs. Vera Richardson, presided for all sessions, warmly welcoming Past President, Mrs. K. Ellis and Honourary Past President, Mrs. C. Snider. Mr. D.C. Stirling, Clerk of Session, welcomed everyone on behalf of the congregation.

Two thought provoking and spiritually uplifting Worship Services were prepared and presented by Mrs. A. Murdock, West Toronto Presbyterial and Mrs. D. Wilson and Mrs. P. Clarke, Algoma Presbyterial.

Each morning the women gathered in small groups for Bible Study prepared by Anja Oostenbrink and Mary Jane Bissett, Area Educational Consultants.

Literature and Glad Tidings Secretary, Miss D. Shelton, reviewed several books, emphasizing the importance of Christian literature and its promotion at meetings whenever possible.

Three workshop sessions, dealing with all levels of WMS work were held.

Greetings were brought by Mrs. K. Ellis, WMS Council; Major, S. Self, Synod of Kingston-Toronto and The Rev. M. Muth, Kingston Presbytery.

A Gospel Hymn sing set the mood for Worship. Major Self, Chaplain, Canadian Armed Forces based his sermon on the theme "Winds of Change", challenging every listener to more commitment and witness to the Gospel of Jesus Christ.

The Rev. M. Muth, minister of the host church, installed the officers.

Moderator Guest of Montreal Presbyterial

The Rev. Arthur Currie brought greetings from the Presbyterian Church in Canada to the 68th Annual Meeting of the Montreal Presbyterial. As moderator of the 107th General Assembly he is an Honorary member of WMS! Using slides, he spoke on his recent visit to China and Hong Kong.

The Town of Mount Royal Church was the location for the meeting on March 20th and 156 members were welcomed by Elizabeth Kennedy of the host Church.

The Rev. E.P. Aiken, minister of the Town of Mount Royal congregation for 30 years, led the devotions using the theme "Light up the World."

Greetings were brought from Quebec and Eastern Ontario Synodical President, Mrs. Mora MacGregor. Miss Margaret Boyd, Area Educational Consultant, gave "Hi Lights" from the reports, which included a donation of $50.00 to WMS from Mille Isles Church which has a membership of between 4 and 15 people! Book reviews were given by Hazell Davis.

Guest Speaker for the day was Mrs. Edna Henry, Chairperson of the Board of World Mission. After presenting a Life Membership to Mrs. Alice Louie, Mrs. Henry used the theme "Reach Out and Grow," speaking of the work of the many missionaries The Presbyterian Church has in Canada and overseas. She stressed the fact that many missionaries today have expertise in areas such as farming, accounting and music.

Life Membership to Mrs. Alice Louie

At the Montreal Annual Presbyterial meeting Mrs. Edna Henry presented Mrs. Alice Louie with a Life Membership in WMS.

Mrs. Louie, who was born and educated in Hong Kong, moved to Victoria, B.C. and in 1930 to Vancouver where she worked with the Chinese people as a staff person of the WMS National Missions Department. In 1942 she was moved to Montreal where she worked with the women and children of the Chinese Church.

She has been a faithful member of the WMS, a regular attendant at Annual Presbyterials for many years and is an elder in her congregation. Her great love of music and young people came alive in her Young People's Choir.

Bruce-Grey Annual Meeting

The annual Bruce-Grey Presbyterial was held in St. Paul's Church, Glamis, Ontario on April 13th with the President Mrs. Robert Smith presiding. The theme was "Mission through Membership—Meeting—Meaning". Mrs. J. Alexander, Glamis welcomed the 103 registered participants.

Following reports and announcements, Mrs. Carl Remus was presented with an Honourary membership.

The afternoon session was in the form of a workshop on the duties of the various secretaries under the leadership of Area Educational Consultant, Lynne Longmuir, Mrs. Ruth Butler and Mrs. Dorothy Lamont.

The Holstein group conducted an impressive worship service that included 'In Memoriam'. Courtesies were given by Mrs. Fred Miller. Mrs. Robert Lamont reported for the nominating committee and the officers were installed by Mrs. Remus.

Saskatchewan Synodical Meets

The 68th Annual meeting of the Saskatchewan Synodical was held in St. Andrew's Church, Swift Current on April 16th and 17th, using the theme, "God's love, Our faith, How then shall we pray?".

Friday's session was opened with a welcome by President, Mrs. Mary Findlay. The Saskatoon Presbyterial women led the opening worship, "Keeping prayer and its importance in mind as we go about the Lord's business".

Mrs. Eileen Parish, WMS Council president, gave a lively presentation of "Goals and Objectives" stating that it's "Up to us—God has called us to be His witnesses to nourish the spiritual uplifting of our congregations". The women then went into study groups under her supervision.

The evening worship service and communion was conducted by the Rev. Glen Noble, with the Rev. J. Neilson, Superintendent of Saskatchewan Missions as guest speaker.

Prince Albert Presbyterial led the Saturday morning opening worship service, "How then shall we pray" followed by the report for the Board of World Mission by Mrs. M. Campbell, and the Board of Ministry by Mrs. Grace Henderson. Three groups were formed to discuss different aspects of prayer.

Films were shown and discussed, "The Toymaker", especially enjoyed by all. The Rev. Ian Johnson reported on Camp Christopher. Mrs. Sharon Scott showed beautiful slides on Malawi and gave her impression of their overseas Mission Work and the Rev. C. Morrow gave a talk on Native Missions describing her work with the Indians in Saskatchewan.

The Memorial Service was given by Regina Presbyterial and the officers were installed by the Rev. Glen Noble.

Winnipeg Hosts Annual Meeting

The Annual Meeting of the Synodical of Manitoba and Northwestern Ontario was held in St. John's Church, Winnipeg, April 2 and 3, with the President, Mrs. Fran Fraser of Neepawa presiding. During the afternoon there was a presentation entitled "The WMS Game". This game was patterned after hopscotch. Each section represented the vision of the women in particular historical periods, beginning in 1875 and the work with hospitals, schools, bales, etc. The total experience illustrated the changes in vision and action throughout the years.

Seventy-six attended the dinner in the evening in spite of a late winter storm. Greetings were given by the Rev. George Vais, Moderator of the Synod of Manitoba and Northwestern Ontario, the Rev. Malcolm McLean, Superintendent of Missions for the Synod and the President of Superior Presbyterial, Mrs. Grace Hood. Mrs. Jean Thomas, Portage la Prairie, brought greetings on behalf of the President of Brandon Presbyterial.

The evening session began with a worship service conducted by Mr. Vais in which he challenged the use of talents, followed by an address from special guest, Mrs. Eileen Parish, Mississauga, President of the WMS Council. Mrs. Parish expressed her appreciation of the welcome received in the West and how she was especially encouraged to see so many men on this particular occasion.

The session on Saturday morning began with a beautiful communion service conducted by Dr. J.D. Marnoch, the minister of St. John's, followed by business. Mrs. Fran Fraser expressed her appreciation of the experience she had enjoyed during her term of office. The new President of the Synodical is Mrs. Margaret McCutcheon of Thunder Bay and Superior Presbyterial.

Youth Certificates and Pins Presented

On Sunday March 28 Mrs. Olive Quinney, President of Rosetown Church W.A., Saskatchewan, presented Youth Certificates and Pins to the Misses Patricia and Lori Lewicki in recognition of their faithful contribution to the work of the church. The service of worship was conducted by the Rev. John Neilson, Interim Moderator and Superintendent of Missions for Saskatchewan. Hymns, scripture and sermon were all based on the suggestions in the Certificate of Recognition pamphlet.

Patricia helped with Primary Sunday School class for some years and sang in the Junior Choir. Today she is a member of the choir and, with her flute, adds much to the services. Lori also sang in the Junior choir until taking over on the organ when in Grade six.

25th Anniversary St. Giles Women's Auxiliary

Fifty-five members of Niagara Presbyterial WMS met in St. Giles Church, St. Catharines, Ontario, March 30th to celebrate the 25th anniverary of St. Giles Auxiliary. After a social hour, the meeting was presided over by the President, Mrs. Mary Keir.

Mrs. Gordon Whitton brought greetings from WMS Council. Several others present, including Miss Margaret Alexander for Hamilton-London Synodical and Mrs. Phyllis Brand for Niagara Presbyterial expressed congratulations on the group's achievements over the years and best wishes for the future.

Guest speaker, the Rev. Shirley Jeffery, a former member of the group, now of Port Carling, Ontario, spoke on her recent trip to Nigeria. As the first woman to be ordained as minister of the Presbyterian Church in Canada she was sent to Nigeria to represent the Presbyterian Church at the ordination of Miss Mgbeke Okore, the first woman to be ordained a minister of the Presbyterian Church of Nigeria.

Solos by Mrs. Ruth Day of Niagara Falls were much appreciated.

Four Charter members of the group—still active—were presented with Anniversary plaques—Mrs. Helen Wooding, Mrs. Ethel Henderson, Mrs. Elsie Phillips and Mrs. Audrey McDonald. Mrs. Helen Woodling has been on the Executive the entire 25 years.

Moose Jaw Presbyterial Annual Meeting

The 68th Annual Meeting of the Moose Jaw Presbyterial met on April 2 and 3 at St. Mark's Church, Moose Jaw with thirty-three women registered. Theme of the meeting was "Sharing our Faith with Joy". Following dinner, a lively and joyful hymn sing was enjoyed, concluding with the "Conference '82" hymn composed by Gertrude Wood who is 100 years young.

The Worship Service and Communion was conducted by the Rev. Lloyd Fourney. Three workshops were then presented: Sheila Kirkland introduced "Programmes that work"; Mr. Fourney examined "Assimilating new members" and Creola Simpson, Area Educational Consultant, pointed out ways to "Share your faith".

The Saturday morning session opened with a Remembrance service followed by business and naming of delegates to Council and Synodical. Excellent book reviews were given by Jean Crook, Literature Secretary. Two filmstrips were viewed, "All in our family" and Dr. Edwin Orr's talk on "Prayer".

Closing worship was conducted by Margaret Gillies of Moose Jaw: "Have joy in putting faith into action".

Kingston Presbyterial Annual Meeting

The 97th Annual meeting of Kingston Presbyterial was held on March 31 in St. Andrew's Church, Gananoque, Ontario.

Devotions were led by members of St. Andrew's, Trenton and a welcome was given by Mrs. Putnam. There were 45 delegates present.

The new executive was installed by Dr. M. Putnam, minister of St. Andrew's, who gave a very inspiring address stressing love among members of Christ's Church and that we witness as we live.

Thankoffering Service in Pickering

The WMS at St. Andrew's Church, Pickering, Ontario held a Thankoffering service on Sunday evening, March 21. Guest speaker was the Rev. Douglas Graham, Executive Director of the Leprosy Mission Canada. In his inspiring message he related Romans 1:1-17 to the work of the Leprosy Mission, to the mission of the Christian church and to the local congregation. Members of the Explorers took the offering and presented used stamps for the Leprosy Mission. C.G.I.T. members formed the choir and brought special music. WMS members participated and served refreshments afterwards.

100th Anniversary

ANNOUNCEMENT

Lindsay Presbyterial will hold their 100th Anniversary, beginning at 1.00 p.m. October 12th, 1982 in St. Andrew's Church, Lindsay.

An invitation is extended to all past officers and WMS members to celebrate this occasion.

For more information, please contact:
Mrs. S. McIntyre, Box 233, Port Perry,
Ontario LOB 1N0.

Correction: (June/July issue)

The members of Vernon WMS (Ottawa Presbyterial) have for the past year been observing the 150th anniversary **of their church.** A congregational supper on March 11 marked the date of the church's formation in 1832. ●

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.40
Each additional book -	$.10

THE CHANGING SCENES OF LIFE

Meditations by Ninette DiGangi

Compiled by members of Council Executive, W.M.S. (W.D.)

32 pages $1.50

This booklet was compiled as a result of requests from readers of *Glad Tidings* who enjoyed the meditations Mrs. DiGangi wrote for the magazine over a period of five years from 1975 to 1980.

Twenty selected meditations reflect not only the seasons of the year but the seasons of life. Mrs. DiGangi's faith and her enthusiasm for life's journey are both inspiring and enlightening. You will want several booklets - for yourself and for gifts for family and friends.

THIRD WORLD STOPOVER

The Tourism Debate

by Ron O'Grady

Risk Book Series, World Council of Churches

73 pages... $5.50

International tourism is very big business, "this huge flow of people is becoming one of the most significant human experiences of our time", affecting many people.

The first section of the book describes "rich" tourism in poor countries and its negative effect on the traditional culture of a country. The author explores the movement of tourist groups, the economics of tourism, prostitution and the politics of tourism.

The second part of *Third World Stopover* addresses the basic question of how to make tourism a more positive force for development in poor countries. The author notes that churches are becoming keenly interested in the issue and are beginning to take some responsibility for dealing with certain aspects of tourism.

Third World Stopover is recommended for all individuals and groups, not only those who plan to travel, but who want to be aware of issues faced by churches in other parts of the world. It is easily read and could be used in group study. *Third World Stopover* would make good background reading for the 1982-83 Mission Study on Peoples of the Pacific Islands.

Jean Cook

HERITAGE RESOURCES

"The Church Celebrates Its Faith" is the theme of Heritage Resources, Unit III. The theme interprets Christian worship in settings as diverse as the "house church" of the early church to pioneer settlements in Canada and in today's cities. The central place of Word and Sacraments is explored. The seasons of the church year are described in story, song and art.

Order a kit containing one sample of all material for children, youth and adults. Available from Presbyterian Publications (Wynford Drive). $24.55.

MUSEUM
FIRST PRESBYTERIAN CHURCH
PICTOU, N.S.
HISTORICAL EXHIBIT
"1786"

Church Records since 1786
Periodicals dating to 1773
Artifacts - from early Missionaries
Excellent - early Church Library
TOURS - DAILY

Mon. - Sat. 9 a.m. to 6 p.m.
Sun. 1 p.m. to 6 p.m.
Worship - Sunday 11:00 a.m.

In Remembrance

Mrs. Jessie Mae Leitch
Guthrie, Alvinston, Ont.

Mrs. Etta Johnston
St. Andrews, Arnprior, Ont.

Miss Laura Agar
St. Andrew's, Beeton, Ont.

Mrs. E. Price
Knox, Belmont, Ont.

Mrs. Walter Lloyd
Mrs. Sinclair MacDonald
2nd W. Gwillimbury, Bradford, Ont.

Mrs. Florence Graham
Knox, Carberry, Man.

Mrs. Alda Campbell
Mrs. Agnes May Hales
Knox, Dutton, Ont.

Mrs. Con. Bissett
Knox, Goderich, Ont.

Mrs. A.W. (Harriett) Cuddy
W.Adelaide, Kerwood, Ont.

Mrs. William McIntosh
Mrs. Elmer Johnston
Mrs. Fred Gilchrist
Lucknow, Ont.

Mrs. Roberta Boyle
St. Andrew's Home,
Montreal, Que.

Mrs. Laura Fraser
Mrs. Elizabeth Magee
Knox, Morrisburg, Ont.

Mrs. J. (Effie) Calder
Mrs. G. (Mary) Thompson
St. Andrew's,
Mount Forest, Ont

Mrs. V. Bloom
Tweedsmuir, Orangeville, Ont.

Mrs. Hugh Metler
Mrs. Pearl (R.) Sloat
First, Port Colborne, Ont.

Miss Stella Mackie
Richmond Hill, Ont.

Mrs. Margaret Angell
Riverfield, Que.

Mrs. Gertrude Broadbear
Mrs. Amy Janes
Paterson Memorial, Sarnia, Ont.

Mrs. Marion Bickell
Avonton, St. Paul's, Ont.

Mrs. Gertrude Munro
Tempo, St. Thomas, Ont.

Mrs. J.B.M. (Nora) Armour
Glenview, Toronto, Ont.

Dr. Margaret Clay
Mrs. Ann Wilson
St. Andrew's, Victoria, B.C.

Mr. John C. Baker
St. John's, White Rock, B.C.

Mrs. Catherine M. Adamson
Trinity, Willowdale, Ont.

Mrs. Maude C. Inglis
Willowdale, Ont.

PLEASE NOTE: There is no charge for submission to "In Remembrance"

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address

OFFICERS AND EXECUTIVE MEMBERS

PRESIDENT

Mrs. N. Parish,
Room 100,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

PAST PRESIDENT

Miss I. T. Hunter,
Apt. 809, 10 Hogarth Ave.,
Toronto, Ontario, M4K 1J9

VICE PRESIDENTS

Mrs. K. J. Ellis,
289 Eighth St.,
Midland, Ontario, L4R 4B6

Mrs. Allan Neal,
1012 Kensington Blvd.,
Sarnia, Ontario, N7S 1N2

SECRETARY

Mrs. J. D. Cleghorn,
12 Brentwood Drive,
Guelph, Ontario, N1H 5M5

TREASURER

Mrs. M. Ross,
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

CHRISTIAN LITERATURE SECRETARY

Miss Beatrice Scott,
Box 364,
Port Elgin, Ontario, N0H 2C0

MEMBERS WITHOUT PORTFOLIO

Mrs. K. W. Allen,
Box 461,
Stayner, Ontario, L0M 1S0

Mrs. R. H. Armstrong,
Apt. 403, 11 Woodman Dr. S.,
Hamilton, Ontario, L8K 4E3

Miss Doris L. Blaise,
Apt. 503, 6550 Sherbrooke St. W.,
Montreal, Quebec, H4B 1N6

Mrs. F. Conkey,
46 Windsor Dr. N.,
Pickering, Ontario L1V 2H1

Mrs. L. Cook,
44 Summerfeldt Cres.,
Unionville, Ontario, L3R 2B2

Mrs. D. J. M. Corbett,
39 Whitney Ave.,
Toronto, Ontario, M4W 2A7

Mrs. L. J. Cowper,
Box 38,
Spencerville, Ontario, K0E 1X0

Mrs. T. A. A. Duke,
Box 915,
Seaforth, Ontario, N0K 1W0

Mrs. R. W. Ford,
R. R. 3,
Dutton, Ontario, N0L 1J0

Mrs. R. Gillatly,
R. R. 2,
Wyoming, Ontario, N0N 1T0

Mrs. W. Henry,
3 Wellesbourne Cres.,
Willowdale, Ontario, M2H 1Y6

Mrs. M. Jess,
454 Bader Ave.,
Oshawa, Ontario, L1J 3E8

Mrs. G. W. Lasby,
R. R. 2,
Rockwood, Ontario, N0B 2K0

Mrs. Wm. MacKenzie,
2328 Riley Ave.,
Ottawa, Ontario, K2C 1J9

Miss A. Morrison,
Apt. 1, 648 Argyle St.,
Sherbrooke, Quebec, J1J 3J1

Mrs. R. R. Pogue,
R. R. 3,
Stayner, Ontario, L0M 1S0

Mrs. C. Richards,
Apt. 215, 150 Mohawk Rd. E.,
Hamilton, Ontario, L9A 2H1

EX-OFFICIO MEMBERS (SYNODICA PRESIDENTS)

Mrs. W. D. Grainger,
3105 Nechako Drive,
Prince George, B.C., V2M 3B2

Mrs. C. E. Richards,
R. R. No. 1,
Penhold, Alberta, T0M 1R0

Mrs. D. Findlay,
112 - 9th Ave. N.E.,
Swift Current, Sask., S9H 2R8

Mrs. M. McCutcheon,
R. R. No. 14, Dog Lake Road,
Thunder Bay, Ontario, P7B 5E5

Mrs. Allan Neal,
1012 Kensington Blvd.,
Sarnia, Ontario, N7S 1N2

Mrs. Vera R. Richardson,
R. R. No. 2
Harriston, Ontario, N0G 1Z0

Mrs. D. Sampson,
1189 Cline Cres.,
Ottawa, Ontario, K2C 2P3

BOARD OF TRUSTEES

Mrs. W. H. Adamson
Miss E. L. McClelland
Mrs. W. E. McCutcheon
Mrs. K. Rayner
Miss I. T. Hunter

STAFF

Executive Secretary
Miss May Nutt

Children's & Teenage Work
Miss Lois Powrie

Adult Programming
Miss Barbara Woodruff

Editor
Mrs. L. June Stevenson

Manager, WMS Book Room
Mrs. Margaret MacDougall

GLAD TIDINGS

OCTOBER 1982

FEATURES

3 October Editorial
4 How is Your Nutrition Stewardship? by Eleanor Knott with June Stevenson
10 Wells in Malawi: A Frontier of Mission by Cynthia Carr
13 Area Educational Consultants
28 Historia
31 Where Our Dollars Go by Marjorie Ross
32 Corn for the Horn

REGULAR COLUMNS

17 Dear Friends
22 Highlights
29 Books
30 Crafts for the Young at Heart
31 In Remembrance

CREDITS: Photo page 6 New Brunswick Dept. of Tourism

GLAD TIDINGS
OCTOBER 1982
VOLUME 58 NUMBER 8

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published 10 times a year by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

October
...on acorns and growth

Autumn returns - my favourite season, rich with memories - stirring up the multi-coloured leaves carpeting those tree-lined hometown streets; filling lungs and heart with the musty odours of drying plant life and racing through golden-brown fields, pockets bulging with hazel nuts and mouth dripping with crispy windfall apples. Exulting in the kitchen smells of pungent chili sauce and mustard pickles, of rosehip jam steaming on the stove and the wholesome scent of apples and squash laid away in their bushel baskets in the dark basement.

Autumn... a time of storing away and hibernating, of ripening and mellowing, a season of maturing. A time when life slows its inexorable pace and lies dormant. Not a time one usually thinks of growth or the seeding of new life.

But the little acorn is one of nature's mysteries. It falls to the earth when everything else appears to be dying, somehow gains a foothold and begins the long, slow process of becoming a mighty oak.

I am sometimes impatient with my progress in life. Things take so long to happen, to develop. Dreams and plans are altered by time and circumstance. I forget the stunning picture on the box when I become bogged down in the middle of a jigsaw puzzle.

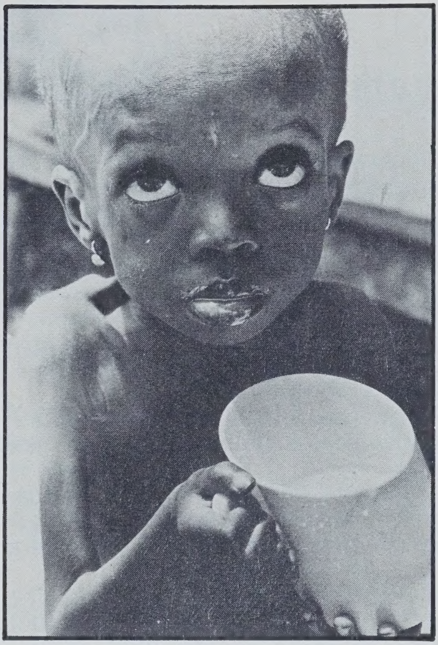
We are often surprised and even threatened when suddenly we notice the results of natural growth. We sigh over the fact that children grow too fast, but young people leave home, even run away and disappear because their parents don't recognize that their babies have matured. Marriages collapse because, as partners grow in different ways and at different speeds, tragically they often grow apart instead of together. They fail to keep their common goals alive as they grow.

We complain that 'times have changed'. More and more I say to my children, "When I was little, things were different...." And so they were. The only constant in life is change but change can be positive too. Many women who are accused of being liberated feminists because they are taking on new challenges, new careers, are simply growing with the times. Social and economic changes occur gradually and individuals must change and grow too.

Growth happens not just in spite of us, but often because of us. As with the little acorn, we may think we are planting out of season or seeding infertile ground. Our good intentions and kindly words may be met with indifference or rejection. We despair in our work when we see no results. We give up impatiently and because our faith is small.

To everything there is a season and the seasons are not ours, they are God's. Our little acts, our smallest hopes can put down roots and lay foundations whose potential force we may never realize. Within every little acorn is the heart of a great oak. In every seed lies tomorrow's flower. Just imagine if the seed never fell to the earth, if the dream were never dreamed or the first step never taken!

L. June Stevenson



How is your Nutrition Stewardship?

by Eleanor Knott
with June Stevenson

For many persons in a country like India, where I work, the vision of a table laden with delectable foods, is just that — a vision. Although the poorer segment of India's population of over 650 million persons may spend up to 80% of their income on food, that income is meagre by Canadian standards and limited income means limited food with little variety.

Millions of children are small for their age, their growth is stunted and they lack energy because they simply do not get enough to eat. Many die from diseases such as measles and other infections complicated by malnutrition. Children under the age of five are especially vulnerable as are pregnant and lactating mothers. In many villages it is the custom for men and older boys to eat first while the women and young children get what is left. Many mothers may have a total daily calorie intake of 1500 to 1700 calories.

The diet may be further limited by other customs such as avoiding certain foods during pregnancy — in South India some women avoid papaya because of the fear that it may cause abortion. Other factors such as lack of nutrition knowledge, poor sanitary conditions (no running water, no refrigeration, no sewage system as we know it) and crowded homes make it much more difficult to have healthy bodies.

We "cannot live on bread alone" but we do need bread to live. In the old and new testaments* bread, meat, milk and fruit are mentioned in both the spiritual and the physical sense. Jesus said, "I am the *bread* of life"; "My *meat* (food) is to do the will of Him that sent me",

---

*see a concordance for specific references

It is October...and Thanksgiving, hardly difficult for many to imagine the dining room table set with crystal and china, the happy voices of family as they gather and the smell of turkey wafting through the house. We have much to be thankful for. We ***are*** *grateful that God has provided so richly the fruits of the land that we might have healthy bodies and that we might show our love for others by sharing from our laden tables. All very well if you happen to be at the right table or in the right place at the right time.*

Eleanor Knott spoke movingly to delegates at Council '82, briefly describing her experiences as a nutritionist in India and emphasizing the responsibility we each have, as Christians, to be good nutrition stewards here at home.

referring to spiritual aspects of life. But, Jesus was practical too - he fed many hungry people on two occasions knowing that hungry bodies grow faint and that minds, while hungry for spiritual enrichment, need food to function.

There is a great need in India for nutrition education and for other programs which will help alleviate the malnutrition present in many villages and urban slums. I have seen many children who suffer from kwashiorkor (protein deficiency), marasmus (lack of sufficient protein and calories), anaemia, and blindness (lack of Vitamin A) as well as other deficiencies. The Christian Medical Association of India, which is the medical arm of the National Council of Churches, considers nutrition an important part of the community health and family planning project. Through support of the General Assembly budget, Presbyterians have a part in enabling me to work as a nutritionist with this project.

Scripture also tells us that our body is "the temple of the living God". As Christians, we have a responsibility to keep our bodies as healthy as possible so that we may be effective witnesses for the Lord. Although Canada has one of the highest standards of living in the world, 50% of all deaths are related to cardiovascular disease (disease of the heart or blood vessels) *and* one of the factors contributing to this fact is overweight. "We do not...choose foods wisely, eating too much sugar, fat, salt and refined and processed foods...."(1)

Thus, while many in India lack sufficient food, many in Canada suffer from over-abundance. And we, in turn, suffer from what I call "diseases of choice" brought on by our affluent lifestyle. Where is the balance in all of this? While Indians need to learn how to make the best use of their limited resources, we need to learn how to choose wisely from the number of products available if we are to be well-nourished. Although many Canadians are becoming more health conscious, it is difficult to decipher fact from fallacy with so many conflicting voices in the media. How many of us read product labels carefully and how much of what we read do we understand?

Life moves at a faster pace today. Less time is spent on food preparation. Open the cupboard door and out pops a

FACT: Of the 125 million children born this year, twelve million will die before their first birthday and another five million before their fifth.

FACT: There is an estimated one billion starving and/or malnourished persons in the world today.

whole bevy of 'instant' chefs — *place mixture in pan, add 1 cup water, cook for five minutes while you do your nails and serve. Your family will love you for it!* More people eat out more often in spite of current economic difficulties; fast food franchises abound. Advertising bombards us with, "You deserve a break today"! The "golden arches" are landmarks in every major city (and most smaller ones) across the world. Today's children, boys *and* girls, make many of their own meals or help prepare meals for busy families. With hectic schedules, individual family members eat at different times, and often alone. Microwave ovens rank higher on the list of priorities than dishwashers in many homes. How then, can we still be well-nourished and assure the health of our families?

In 1977 the Canadian government adopted the following dietary recommendations. These do not apply to persons on therapeutic diets, or young children.

1) Eat a nutritionally adequate diet as outlined in Canada's Food Guide. For a copy of this contact your local Public Health unit.
2) Avoid overweight by limiting the intake of pie, cookies, cakes, ice-cream, deep-fried foods, fat, chocolate, candies and soft drinks, and alcoholic beverages.
3) Limit the amount of fat, sugar and salt in the diet.
4) Increase consumption of vegetables, fruits and whole grain cereals. Also use polyunsaturated fats (sunflower, safflower, corn, soyabean, cottonseed oil).

How can one practically apply these recommendations? It is not as difficult as it seems. It is ironic however that the pioneers who celebrated Thanksgiving in the early years of this great country brought the bounty of the harvest to their tables directly without having to worry about additives, pesticides, dye-injected fruits and vegetables and expiry dates.

City Market, St. John, New Brunswick

Take a few moments to consider the kinds of meals you now serve in your home and the types of foods you purchase. Do you use whole grain or white bread? baked potatoes or french fries? fresh fruit or pastries? fruit juice or fruit drink? (the latter is only flavouring and sugar without all the nutrients present in fruit juice). Do you eat meat every day or use other high protein foods such as eggs and cheese? Do you salt food generously during cooking or at the table?

FACT: Across all of Canada, there are 2.8 million persons living in poverty. (Monique Begin, Minister, Health and Welfare Canada.)

Because we are a snacking society we need to learn to snack properly. Have you tried putting out raw vegetables, peanuts, fresh fruit, muffins, whole grain cookies, milk and yogurt for snacks? Adults as well as children will be just as happy with these although the process of re-educating the palate may take a little time. Grandparents, do you spoil your grandchildren's teeth by offering them sweet treats? Try substituting a crunchy apple or carrot and celery sticks or nuts. Aware of our society's penchant for snacking, nutritionists during Nutrition Month last March used the theme, "Grab a bite that's right".

As more people are becoming aware of the need for healthful habits, they are demanding more nutritious foods. The popularity of salad bars is one indication of this. It is also becoming easier to buy whole wheat flour, brown rice and parboiled rice which is more nutritious than plain white rice. Baby foods now contain less salt. The stores stock what the public demands so if we demand foods lower in sugar and fat content we will find more of them on our grocers' shelves. Whole wheat breads, muffins and even cookies and doughnuts are becoming more popular and magazines are printing more recipes of this type.

How about the refreshments served at WMS meetings, congregational dinners and other church gatherings? I can attest to the fact that for many missionaries on furlough the round of cookies and squares served after meetings may contribute to their "battle with the bulge". It is encouraging to note that some groups do serve cheese and crackers or fresh fruit or quick breads. Couldn't we sometimes enjoy fellowship over just a cup of tea without added food? What we might have spent on food could be given to more worthy causes. Tradition and customs are hard to change once they become established so it is important, if we start something new, to make it a healthful change.

Are we prepared to make the best use of available resources? Are we truly our 'brother's keeper' if we lavish him with junk food? Do we show our faith by our deeds in the way we use food? Good nutrition stewardship, like charity, begins at home.

(1) Nutrition and Heart Disease - A Preventative Program, T. K. Murray, J. Rae, Journal of the Canadian Dietetic Association Vol. 39 Jan. 1978.

A nutritious celebration at Council '82

References and Resources

RICH CHRISTIANS IN AN AGE OF HUNGER: A Biblical Study
by Ronald J. Sider
Intervarsity Press 1980
Price $6.25

Can well-fed Christians understand what it means to be really hungry? Do most Christians understand God's attitude to the poor and hungry - and to the rich and well-fed? Probably not. But we must try. And this book is a good place to start.

NUTRISCORE
by Ruth Fremes and Dr. Zak Sabry
Methuen Publishers
Price $11.95

An ongoing bestseller written for the public. It will help you score your way to nutritious eating, show you how to diet to stay trim as well as how to eat for each age and stage of life. It deals with food additives, processed foods, vitamins, fad diets, nutrition for children as well as tips for staying healthy and happy as we grow older.

"MORE WITH LESS COOKBOOK"
Commissioned by the Mennonite Central Committee
by Doris Janzen Longacre
Herald Press
Price $11.75

A practical cookbook for those who want to incorporate more whole grain cereals into the diet, as well as cutting costs and using less of the world's limited resources. (Eleanor Knott has personally used many of the recipes and enjoyed the results.)

THE NUTS & BOLTS OF NUTRITION
developed by the Ontario Dietetic Association
Published by the Ontario Hospital Association 1980
Price $4.95

A good question and answer guide for how we should eat to keep fit. A simpler format than Nutriscore.
Available from WMS Bookroom

FACT: The rich must live more simply that the poor may simply live. (Dr. Charles Birch, 1975)

GROUP STUDY

PREPARATION:

1. Ask group members to bring this article to the meeting and take turns reading it out loud.
2. If possible, have a selection of recommended or other related books on hand or ask someone to prepare brief book reviews. Your local health unit is a good source for this. You might ask a nutritionist or nurse to be on hand to act as resource person or to sum up.
3. Have the following materials on hand or ask individuals in advance to bring them to the meeting: writing paper and pencils, flip chart paper and marking pens, masking tape, newspapers and magazines, bibles *with* concordance, bristol board (1 for each small group), glue, scissors.
4. Prepare in advance directions for each group (small file cards are good) as outlined under SMALL GROUP ACTIVITY.

DISCUSSION QUESTIONS (15 minutes)

After the article has been read, begin discussion with:

1. The article states "...we do not choose foods wisely, eating too much sugar, fat, salt and refined and processed foods..." Ask group members to give reasons why they agree or disagree with this statement.
2. Ask the group to consider Eleanor's question "Where is the balance in all of

this?" (paragraph 8) by discussing other questions such as... *Is there any balance?, What do you think are the root causes of poverty and malnutrition?, To what extent are the poor to "blame" for their situation?, What can* **we**, *as responsible Christians do to help alleviate the situation?*

If there is not enough time you may divide this study into 2 sessions and end the first session here.

SMALL GROUP ACTIVITY (45 minutes)

Divide your group up into small units based on the seven words in 1.a) below. Depending on how many participants there are each group may have one or two words.

Directions for Small Group

1. a) Look up in your concordance the word (circle one or two for each group): *eat, fruit, meat, milk, bread, food, drink.*
   Read several scripture selections carefully and note whether the references are spiritual or physical ones.
   b) As a group, write a statement for reporting back to the larger group on the implied relationship between the spiritual and physical properties or the significance of the words you have been given.
2. Make a poster to describe (accompany) your statement e.g. if about fruit, you might paste on the pictures of a variety of fruits available then depict the "fruits of the spirit" by showing people who demonstrate or do not demonstrate those qualities.
3. Prepare a statement of thanks for the good stewardship of such resources.

SUMMARY

Gather the large group together and have each small unit report briefly on their findings. Tape posters up on wall to look at later. Plan a "follow up" event like the one described below. Close with reading the statements of thanks for good stewardship of resources.

CELEBRATION:

Celebrate the "fruits of the land" by a simple meal of wholesome products and a new awareness of good nutrition stewardship.

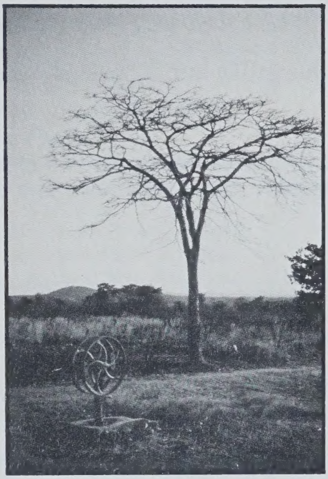
FOLLOW-UP:

If you are really ambitious and excited by this topic, plan a congregational event. Begin by posting your posters in a prominent location. In large letters pose the question "Are you a good nutrition steward?" Leave a space for members and others from the congregation to add, over the next month, newspaper clippings that illustrate good or poor nutrition stewardship e.g. pictures of garbage, starving children, government or municipal disposal of products such as eggs, meat; information on additives, preservatives, artificial supplements, etc.

Invite the congregation to share in a "nutritional" pot-luck dinner. A guest speaker could be engaged to speak on the topic.

OR Invite the congregation for a "nutritious" coffee hour after morning worship and display posters, books and pamphlets on what you have learned. ●

A FRONTIER OF MISSION


Well and hand pump

WELLS in MALAWI

by Cynthia Carr

Having recently completed a two year appointment to Malawi, I was invited to attend the Annual Council Meeting of the WMS (W.D.) and briefly address the delegates during a session on "Frontiers of Mission". The following is a expansion of that address.

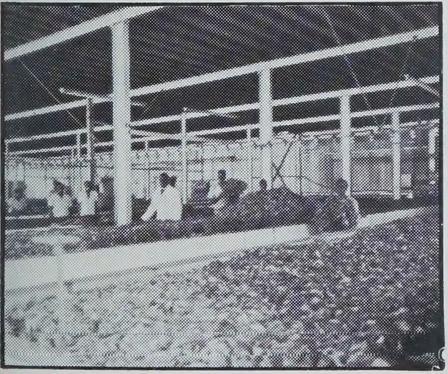
For the past two years, my housemate Imelda and myself have been responsible for surveying all of the water wells to be drilled in Malawi. For the first year we split the country in half, Imelda doing the north while I did the south, but then she was removed to work on a special project leaving the entire 500 mile length and 200 mile width of the country to me.

A typical surveying trip began with a search through the files for all of the authorized requests for wells and compiling them by geographic location. Camp sites were planned at conveniently central locations, then the route from our office in the capital city to each camp and back to Lilongwe again.

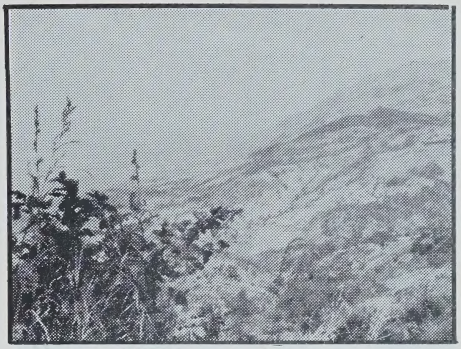
We would load up the Land Rover with the crew of ten men and the one and a half ton pick-up with equipment and drive to the first camp site, set up our tents and gather firewood. The next day would begin at 7:00 a.m. or earlier if it was going to be hot. We'd drive to the first village and attempt to locate the headman (chief). He was not always easy to find because we were often mistaken for tax collectors due to our government vehicle. When the headman appeared we would explain our business and ask where he wanted the well. Sometimes he would indicate the center of the village, but other times we'd be shown his backyard! Since headmen usually build on the highest rock around, it wasn't often that we could find water there, but we'd start the survey and then carry on down to the closest suitable spot. The survey consisted mainly of doing an electrical resistance survey and then tying in topography and vegetation clues and lastly, checking for sources of contamination. When I felt satisfied that we'd found an acceptable spot, we'd mark it with a wooden peg. That was the end of our responsibility and we'd move on to the next village. An average day would cover three villages, but vary according to the distance between villages and how difficult it was to find water. Several drilling crews entirely separate from our survey crew would then come and drill these sites. Just for the record, at 90% of the locations surveyed, a well site could be found and of those, 90% yielded an adequate supply of good water.

Now, you may ask, what does all that have to do with mission? A good question. Looking at the bible passage studied at the WMS meeting, Hebrews 11, you see that not one of the "giants of faith" listed there was a preacher, teacher or healer. The classic and stereotyped mission professions of preaching, teaching and healing are extremely valuable, but virtually every other profession can also be of great value in overseas missions. Consider Noah. He was a boat builder and animal keeper. Sarah bore a child. Moses led a migration. Rahab harboured refugees.

God loves and cares for whole people - their souls, their minds and their bodies. Water is the most basic material which must be provided for bodies to survive. The link between water and life is so close that it is used metaphorically by Jesus in his well-known discussion of "living water" with the woman at the well.



Tea factory: second export after tobacco

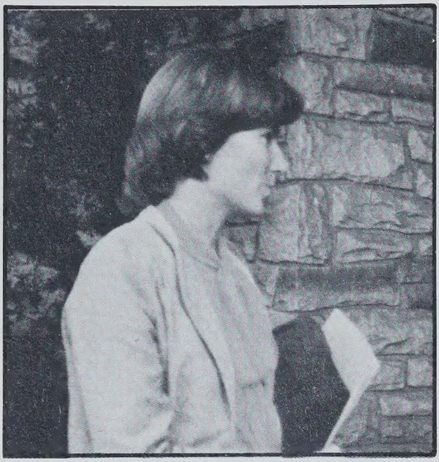


Dry season, East African rift

Ministering to people's bodies generally involves lay professions such as medicine, agriculture, accounting, engineering, architecture, or my own profession, geology. By being involved in these fields which improve the physical quality of life in a foreign country, we are proving to that country the good intentions of our mission. Also, on a very basic level, a person with a full stomach is going to be much more interested in what we have to say than one who doesn't.

Many countries such as India and Nepal prohibit or partially restrict the number of missionaries coming into their countries in an effort to preserve the national religion, culture and/or politics. However, lay missionaries with a technical skill required by that country would be accepted with less difficulty than a clerical missionary.

On the job, and often at home, the lay missionary is not insulated by a peer group of lively Christians from the average national who is not a Christian.



Cyndy Carr at Council /82

There is a prime location for living an exemplary life in the Spirit, for arousing interest and questions about Christianity, and where permitted, for speaking out. These venues of living a life as close as possible to the Spirit, and precipitating questions about faith were the strengths of my witness. The labourers, many of whom spoke less English than I spoke Chichewa, were constantly in my company and relying on me for the conditions to be worked under, the hours to be worked, loans, and a chance to see their wives periodically. Although our ability to communicate verbally was much too limited to speak meaningfully and directly about Christ, my lifestyle and day to day decisions as I responded to the demands of the job, their needs, and my needs, were a testimony to my character and therefore my faith. It has been my prayer and it is my belief that that testimony of character is being consciously or subconsciously equated with the known fact that I am a Christian (missionary). Because dialogue is so direct, I could not only have a faster and more intense effect on these people, but I could also see the effect more clearly.

Now that I am back in Canada, those associations will hopefully continue in Malawi. Meanwhile I have the challenge of building new associations and dialogues here at home. In essence, I am as much of a missionary now in Canada as I was in Africa. This missionary challenge of building a Christian lifestyle and dialogue is the same for everyone, all of the time. ●

Autumn Maple

Crimson and gold
It flames - unconsumed - a fire-fountain;
Crimson and gold
Its blaze royally blankets the sod.
Long, long ago
A bush lit the face of a mountain;
Long, long ago
A man, in such glory, found God.

The Rev. Ellsworth Toll
(used with permission)

Area Educational Consultants

Lois Snider

Alberta Synod/Synodical

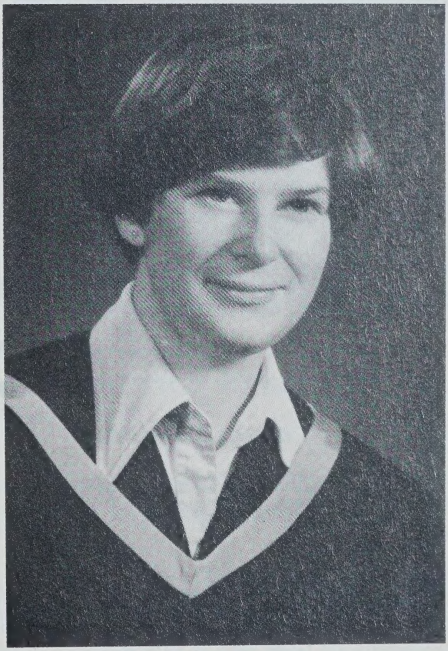
Lois appears to be most comfortable directing a choir and does this with considerable skill. She attributes this to her training at the Ontario Bible College where she not only sang in choirs but led a congregational choir in her last year of the course. She received a Bachelor of Sacred Music, 1977 and a Bachelor of Religious Education 1978 from the College.

Since 1978, when Lois joined the Area staff, she has been out West, first in Manitoba for three months and then in Alberta.

Her work as an A.E.C. means being a "Jack of all trades". She is active in Camp Kannawin and in Vacation Bible School planning. Lois was involved in the formation of Edmonton Presbytery Young Peoples' Society and has done Religious Education Workshops for the Armed Forces.

Lois is especially fond of cats and enjoys sewing and embroidery.

She is very interested in Christian Education *and* Church Growth and feels that Presbyterians need to verbalize our faith and become more confident in sharing our faith story with others. This applies also to the WMS.



Vision:

...to see the WMS grow by starting totally new groups of "people" and helping them be enthusiastic about mission and about sharing the Good News.

Linda Brown

Paris and London Presbyteries/Presbyterials

"Rev" as she is fondly known to her co-workers, joined the staff in October 1982 after two and a half years as an ordained minister in an extension charge at Heart Lake, Brampton, Ontario. Linda sees ministry as encompassing all areas of work in Christ's church and dislikes being asked, "Why did you leave *the ministry?*" She sees her move as being from a pastoral into an educational ministry.

Following graduation with an Honours B.A. in Philosophy from Wilfred Laurier University, Waterloo, Linda attended Knox College, Toronto where she received a Master of Divinity degree in 1979. She served in several charges as a student under the Board of World Mission.

She lives in London, Ontario with her mini-schnauser "Maxmillian", and enters into all her work with zest and an infectious sense of humour.

Vision:

"...to become more committed, faithful, loving, caring and growing Christians who take seriously the call to be missionaries within the world."

Mary Jane Bisset

East and West Toronto and Kingston Presbyteries/ Presbyterials

After three years as Director of Christian Education in Sarnia, Ontario, Mary Jane joined the staff in September 1981. She graduated from Ewart College in 1977 and will soon complete degree studies with the University of Toronto.

Mary Jane enjoys camping, swimming and crocheting and is particularly interested in work with youth. She is on the Glen Mhor Camp Committee and is involved with intergenerational curriculum writing for J.E.D. (Joint Educational Development). She doesn't enjoy being late or tidying her office!

Mary Jane has close family ties and spends her free time visiting relations. She grew up near Stratford, Ontario; her father today is a minister in Forest, Ontario.

The task of an A.E.C., according to Mary Jane is that of a *flexible enabler.*

Vision:

"... that the total community of believers becomes more united."

Ivy Howard

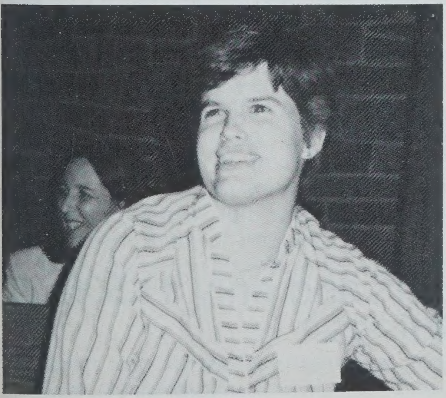
British Columbia Synod/Synodical

It's a long way from Vancouver, B.C. to Northern Ireland where Ivy Howard was born. A graduate of St. Colm's Missionary College in Edinburgh, Scotland, Ivy first crossed the sea to Canada in 1961, bringing with her a sparkling Irish temperament and a lot of 'lilting Irish laughter'. Ivy served as Director of Christian Education at Glenview Church, Toronto for 10 years, then as a Missionary teacher with the Board of World Mission in Taiwan until 1975.

Returning home to Ireland, Ivy was a deaconess in downtown Belfast before joining the WMS staff as an A.E.C. in 1979.

Ivy is an accomplished pianist, enjoys opera, ballet and theatre as well as cooking and entertaining. Her door is always open to friends from around the world.

Vision:
"... to drop the "W" from W.M.S.; and to demonstrate more the power of the resurrection as the answer to the world's needs."



A word of thanks from Margaret Boyd

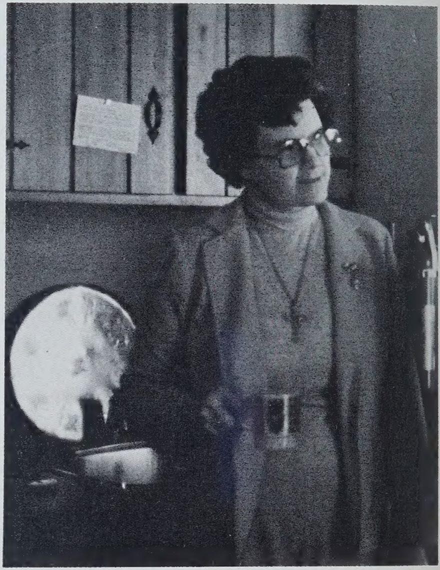
"I would like to express deep appreciation for the concern and prayerful support expressed through the many cards and notes sent by Presbyterials, groups and individuals following my unfortunate mishap at the time of General Assembly. I am deeply grateful for each one."

⟶

Mary Jane

Evelyn Murdoch

Hamilton and Niagara Presbyteries/Presbyterials



Evelyn is a westerner who came east. Graduating from Swift Current Collegiate and Swift Current Business College in Saskatchewan, she studied at Ewart College before joining the Society in 1957 and heading west again. Evelyn worked as Presbytery Deaconess at St. Matthews Centre, Vancouver and then in Saskatoon before being transferred to the Hamilton area in 1968.

This year, Evelyn celebrates twenty-five years as a deaconess with the Society. She is an elder at the South Gate Church, Hamilton. Evelyn particularly enjoys and spends a lot of time in helping congregations plan for Christian Education and in leadership training.

During "quiet" times Evelyn likes to bowl, read or crochet. She also enjoys watching hockey and football.

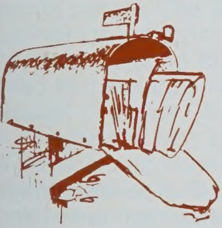
Vision:

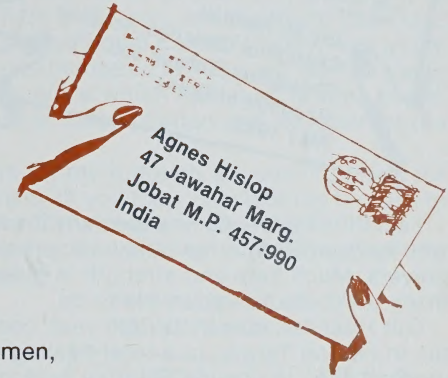
"... that the church becomes a more caring community, reaching out to individuals and groups, to enable people to become the people God would have them be."

In a Nutshell ...

There are 15,532 members and only 11,500 subscriptions to Glad Tidings.

Dear friends,





Dear Western Canadian Presbyterian Women,

Greetings to all of you as you gather in Saskatchewan this month. It would be wonderful (literally!) if I could *drop down* into your midst to share with you in these days...

Last year's furlough time and meetings in Western Canada were limited to only Saskatoon and the Vancouver area. In B. C. it really was fun to find so many ex-Saskatchewan, ex-Summer School friends - one of the great joys of furlough. To other friends whom I didn't meet but who are in this Conference, next time....

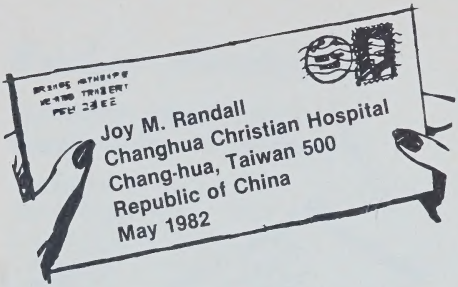
Those furlough months now almost seem long-since. One soon gets into one's responsibilities again. Christmas activities in the Hostels and the Church came and went. Year-end accounts and audit followed. Then came school examinations, children went home and the Hostels closed for the holidays. Holidays? Time to do the needed jobs to roofs, walls, facilities; time to get in the grain and other supplies before the onset of the monsoon rains to feed the children for the next four months at least. Time to get away from Amkhut for some of the Lay Training activities which I feel are so vital in the Church. In early May I was involved in a Sunday School and Vacation Bible School Teachers' Institute. We had a responsive, enthusiastic group, and I hope it will rub off in the local congregations now. However, it seems I shall be remaining as Manager of the Hostels for another academic year (July to April).

Please pray that the young man who has had training to become Warden, and whose work I am supervising, will grow in ability and wisdom so that he really will be ready to take up this responsibility. Another matter for prayer: Bishop Gonsalves, who has been our bishop for over five years, is being transferred to another Diocese. Join with us Canadians in praying that his replacement will be God's own man for this area.

Rich blessings be yours in your Conference.

Lovingly in Christ,
Agnes

Excerpts from Agnes' letter to the "Faith in Action" Conference, Fort Qu'Appelle, Saskatchewan, June, 1982.



Joy M. Randall
Changhua Christian Hospital
Chang-hua, Taiwan 500
Republic of China
May 1982

I am thinking of you — especially the many churches, WMS Groups and friends who have written to me lately. I appreciate your letters, continuing interest and prayers. Much help and strength is given by God thru' prayer to accomplish the many tasks He has given me to do.

Our Hospital, now in its 86th year, continues to grow and reach out to the people in central Taiwan in a total healing ministry: to treat the whole person thru' medical care; to provide Spiritual guidance under our Pastoral Care Dept.; to provide social and economic help thru' our Social Service Dept.; to provide education for all our staff. When the new addition is completed this Fall, there should be over 380 beds. Earlier this year we opened a 7th floor ward to take the overflow of patients from other departments. Later we will add 10 more beds to the Pediatric Intensive Care. After the new Central Supply is opened our Operating Room will add 4-5 more rooms. Each Nursing Station is being renovated as well as our Labour and Delivery Rooms. Thus I have been very involved in all of the planning and designing of these areas. We are praying that as our facilities improve so will our patient care. The Board of our Hospital hopes to build a branch hospital with 190 beds in the next 2-3 years on the previous mission compound. We hope to have Nuclear Medicine and a Center for Cancer Treatment there as well as many new Departments. Dr. C. C. Wu, our superintendent and Dr. Wang, our administrator who has just returned from the U.S.A. with his Doctorate in Public Health, as well as all our chiefs, have a great task ahead of them. We all need your prayers for this great project and furthering of God's witness in central Taiwan.

We now have over 700 on our staff with 300 + in the Nursing Dept. and 115 Nursing students from affiliate Nursing Schools. I still have many concerns for staffing with the nursing shortage and great turnover. May 12th was Nurses' Day and we had an impressive Candlelighting service. We pray we may have a greater Christian witness to our patients and staff. Our Nurses' Fellowship comes to my place on 24th for cake and fellowship.

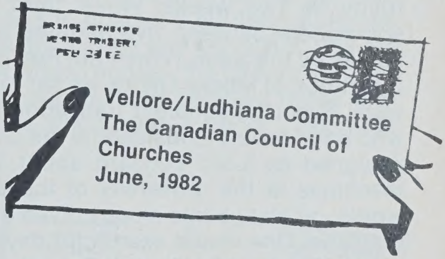
In April we had our hospital's retreats for all our staff and each person went for one day. The topic, similar to this year's General Assembly's, was "Offer yourself a living sacrifice." This was particularly related to our calling in our Christian Hospital. Along with the many Bible Study and Fellowship Groups in our hospital we pray that more of us may be able to fulfill our calling more fully. Three of our staff were baptized at Easter; one surgeon, one Obstetric Resident and one maintenance person. We are thankful God is working in their lives and for their decisions.

I keep busy with the many activities at our Church and especially with the women's group and choir. We had two trips last month: one to the East coast where a new church was dedicated; the second to Taipei to attend the ordination of the first minister from our congregation and the dedication of his church. We are thankful for the growth of churches here in Taiwan, and for these dedicated young people. The Gokong Church, also dedicated on Easter Sunday, was where Lawyer Lin's mother and two daughters were murdered in February '80. The vision of those building the church was that the place which had such terrible bloodshed and violence should become a place of reconciliation and salvation of the Gospel of Jesus Christ.

The time is fast approaching and plans for my furlough are coming along for November and December. I hope to see many of you then. I am looking forward to being home with my family and friends for Christmas and New Year's.

May our light so shine that others may see God shining thru' and accept His light into their lives to brighten this world.

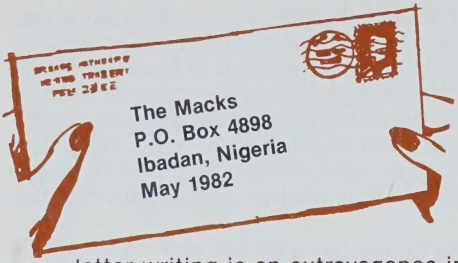
In His Love and Service,
Joy M. Randall.



It is a pleasure to report what has been accomplished with your help to strengthen the two Christian Medical Colleges and Hospitals in Vellore and in Ludhiana in 1981. During my first six months in the chair, I saw the "Source" for the Cobalt unit in Vellore sent to its destination. Also, I saw the Canada Centennial project for Ludhiana well on its way to completion. The Theratron 80 Cobalt Teletherapy Unit is now ready for shipment to Ludhiana, with import permit and customs clearance in order in India.

Your response to the November appeal amounted to $21,459.19. The Canadian Armed Forces Chapel Guilds and Congregations again rose to the challenge and sent $28,378.95. In addition, contributions from churches and other bodies have come in, so we were able to clear the amount for Atomic Energy, Ottawa, and our payment was matched by Canadian International Development Agency to the extent of $77,000.00. We were able also to send over $11,000.00 directly to Vellore and Ludhiana, and this amount included special gifts such as the Mary Verghese Fund for prosthetic equipment. We have contributed $4,000.00 to the Friends of Vellore in Australia who are preparing a new film to show the progress at the C.M.C. Vellore. We will receive a copy of this film which will add to our audio-visual equipment - and this is always available to you.

Yours sincerely,
Margaret F. Kennedy, D.D., Chairman



The Macks
P.O. Box 4898
Ibadan, Nigeria
May 1982

. . . letter writing is an extravagance in Nigeria. Most of the time we are busy just trying to keep the most immediate problems at bay. Prayer is cheaper and faster as a means of communication.

Nigeria is a country in which nothing works - except the people, who remain warm and amazingly good-natured even in the most frustrating circumstances. There has been no running water in our part of the city for months now; no electricity for two weeks. When 'light' does come it is only in spasms that last somewhere between five minutes and an hour. 'Go slow' traffic gets worse in Ibadan by the week. (When the Rev. Shirley Jeffries was here from Canada for the ordination of Mbeke Okore, we sat for three hours one evening.) Telephones rarely work. Even the simplest transaction at the bank can take three hours for those who don't have friends behind the counter. (The accounting system was probably designed by Lord Luggard about the turn of the century.) Of the six Xerox machines at the University of Ibadan, I consider myself lucky to find one that works - at sixty cents a copy. Even more elementary forms of technology are problematic. One would search for days at the Institute before finding chalk and an eraser for the blackboard. But allowing oneself to get worked up about these things would result in insanity - which takes the form of walking naked along the highways in Nigeria. One simply adjusts to life at 10% efficiency.

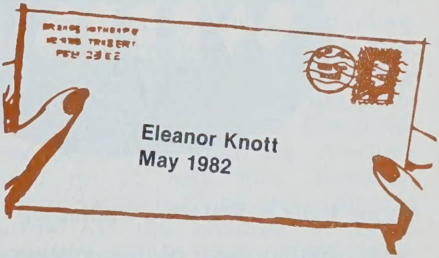
An amazing exception are the 'bush mechanics' who, with two wrenches, a screwdriver and a pair of pliers, can restore an ailing 504 to life in minutes. (Peugeot 504's are the Nigerian equivalent of the Model T Ford.) My mechanic left the east during the war when he was twelve and has survived in Ibadan on his own since then. Although he has very little formal education, he is articulate in three languages and knows a great deal about cars. He also takes snuff. Usually we work together and try to combine auto repair with a Yoruba lesson. Nigeria needs technicians like him who can repair the refrigerator, radio-taperecorders, televisions and air-conditioners that are imported in such great numbers, only to be discarded when they self-destruct a few months later.

Corruption abounds. Traditional patterns and values are breaking down and have not yet been replaced with anything else - except the desire to be a Big Man and to amass naira. Most people in this part of the country are nominally Christian or Muslim, but there is still room for a few sermons on the ethical implications of faith. The more usual emphasis is on God's protection of those with sufficient faith from the perils of living in Nigeria. The hazards are manifold. My parents recently returned to London after a three week visit. Driving in Nigeria my father said, opened up for him a whole new dimension to the word 'reckless'. There are armed robbers on the roads at night. Occasionally one sees corpses lying along the shoulders. Thieves are stoned and burned in the markets. Death seems so much less exceptional than in Canada.

Work here is gradually settling into as close to a routine as one can get in Nigeria. Church services in Ibadan and Abeokuta, confirmation classes, Bible Study, Elder's classes, Session and Board meetings...most of the time we feel that we are not just moving around a circle, but that we are spiralling in on deeper things. People are beginning to be more open about their problems and I no longer feel that I am preaching into a vacuum. We've had good discussion at both the Men's Association and the Women's Guild. My new project is to try to get people interested in Amnesty International. Our Church building program continues. Registering the land and getting local government approval for the design should be finished in time for the Turning of the Sod May 29th.

One other aspect of Nigerian life that I think I should mention is the ubiquitous television. Even the poorer families who live in one roomed flats have televisions and taperecorders. (The wealthy have videos). The programming is mostly American and many Nigerians see their country as an African America. On Palm Sunday, the two year old son of one of my elders in Abeokuta started calling me 'The Avenger'. I recently grew a beard and this apparently was enough to link me with one of the men on All Star Wrestling. Now when I appear, the chorus from the fifty children who live in the building is about equally split between those who continue to shout 'oyimbo' (white man) and those who favour 'Avenger''. Not quite what the B.W.M. had in mind!...

Barry and Anita



There is so much for which to praise God and give thanks during my furlough year in Canada. The two semester of studies in various aspects of nutrition at the University of Guelph have been most helpful and stimulating. Word has come from India regarding my location when I get back. Dr. Isaac of C.M.A.I. suggests that I live in Bangalore to be near the Community Health and Family Planning Project office. This came as a surprise as I expected to be living somewhere in North India. However Mrs. Emmanuel who was working as a nutritionist in the Bangalore office had resigned, so this may be the reason for the suggestion I be in Bangalore. There is a challenging assignment ahead — one which can be done only in God's wisdom and strength. As Solomon asked for wisdom in governing the people of Israel, I too pray for wisdom as we plan nutrition programs for the people of India.

After getting somewhat reoriented to India again I'll travel to Bangalore to find out what is expected of me, and where I'll be living. You can write to me in India at the project office: C.H. & F.P. Project, C.M.A.I., P.O. Box 1153, 197/c VIII - B - Main, Block III, Jaya nagar, BANGALORE, 560011, S. India.

While I'm anxious to return to India, it is not easy to say good-bye to family and friends. Thank you for your support during this furlough year. Paul, in writing to the Thessalonians, says "Pray for us" (I Thess. 5:25). Pray for us in India too. Here are some specific reminders for prayer:

1. Pray for my quick readjustment to life in India.
2. Pray for needed staff for the new school year at the H.M.M. School in Jhansi, especially for help in the junior and senior hostels.
3. Pray for a place to live in Bangalore.
4. Pray for me as I seek to follow the Lord's leading in working out nutrition programs in connection with Community Health. May I claim His promise, "Faithful is He who calls you, and He also will bring it to pass". (I Thess. 5:24)

Thank you for keeping in touch. Letters are always welcome, and I especially appreciate notes and cards at Christmas time.

With love in our victorious Lord Jesus,
Eleanor.

wms highlights

Spring Rally at Waterloo-Wellington

The Spring rally of the Waterloo-Wellington Presbyterial was held May 17th in Calvin Church, Kitchener. Approximately 100 ladies were treated to refreshments upon arriving and Mrs. Wm. Barker welcomed everyone in the Church sanctuary. Mrs. Betsy Dickie was in charge of the devotions.

Delegates to Synodical gave brief reports. The treasurer reported givings up over the same period of 1981. A youth workshop will be held at Bolton Conference Centre November 12-14. Mrs. Barker announced that Tori Bennett has been appointed as Area Educational Consultant to Brampton and Waterloo-Wellington Presbyterials.

Mrs. Flora Cleghorn introduced Eleanor Knott who has been home on study leave and will return to Bangalore, India in July. She showed slides of various areas of India and described her work in nutrition. About 2% of the students are Christian and generally the boys receive more education than girls. Mrs. Helen Cleghorn thanked Miss Knott for her interesting talk.

The Rev. Van Mossel, minister of Calvin Church, closed with the benediction.

Hamilton-London Annual Meeting

The 35th Annual Meeting of the Hamilton-London Synodical was held on April 20th and 21st in Knox Church, Burlington. The theme for the meetings was "Mission is... caring, sharing, growing, living". Each session dealt with a different aspect of the theme. Worship, which was both unusual and challenging, was presented by the London and Paris Presbyterials under the direction of the Rev. Linda Brown. Guest speaker was Mrs. Heather Johnston, President of the Canadian Council of Churches, who spoke of the work of the Council and gave a vivid account of her recent trip to China and of the revitalized Christian Church there. The new executive for 1982 with Mrs. Dorothy Neal of Sarnia as President, was installed by Miss Beatrice Scott.

Cameos from the meetings were: Mrs. Parish, President of Council, conducting a rousing chorus of "He lives!"; the Camp Kintail song "rendered" with appropriate actions by the ladies of Bruce-Grey Presbyterial; the moving singing of "Shalom" by the Knox C.G.I.T. and the music-box-like harmony of the bell-ringers of the McNab Street Church, Hamilton; Frances Nugent's audio-visual Camp report; the Rev. C.A. Baksa, Moderator of the Presbytery of Hamilton, describing the WMS as "pearls in the crown of our Lord"; the Rev. J.R. Weir's history of the beautiful hand-quilted banners in his church; Evelyn Murdoch and Frances Nugent surprised by an anniversary party to mark their 25 years of service as deaconesses; the Hamilton Presbyterial women providing delicious meals; the procession of Presbyterial Presidents and the President of Council each bearing a white carnation in memory of those called to higher service in the past year. Truly, it was good to have been there.

Annual Meeting—Section 3, West Toronto Presbyterial

On May 17th, the 66th spring "Sectional" was held in St. Andrew's Church, King City, with WMS women present from the five churches in the Section (King City, Maple, Woodbridge, Nobleton and St. Paul's, Vaughan) as well as several members of the West Toronto Presbyterial Executive.

After the Rev. A. Dallison of St. Andrew's, King City, gave the Call to Worship, Mrs. Doris Willoughby, President of that church's Evening Auxiliary, welcomed the guests and presided over the meeting. Miss Pauline Powell of Stouffville was guest soloist.

King City program planners had elected to adopt a "down-to-earth" approach and presented themselves in a skit entitled: "Let's Look Back on a Meeting in 1890", with an added preamble, a devotional time, and with more or less authentic costuming. Taking part were Mrs. Willoughby, Mrs. Frances Holman, Mrs. Mary McDougall, Mrs. Elsie McKague and Mrs. Ethel Walkington. As the 1890 Executive, they discussed what the Auxiliary could do to help Mrs. Jonathan Goforth's work in China, and to provide outfits for the children at Birtle Residential Indian School in Manitoba.

The audience was invited to be 1890 members in the singing of the hymns "Jesus, the Lord of Glory, died" and "Happy the Home".

Ottawa Presbyterial Spring Rally

Although the weather was inclement, attendance was good at the Ottawa Presbyterial Spring Rally in Vernon on May 8. Following a hymn sing, Jean McKibbin, President, constituted the meeting with prayer.

Reports were heard from Presbyterial convenors; Council report from Annie Knox and Mary McKenzie; Synodical from Isabel Johnson and Joyce O'Hara; and a report on Retreat Plans by Joan Sampson.

At the commencement of the afternoon session, special music was provided by the Vernon Church Junior Band, led by Ian Crerar. They had a very appreciative audience.

The main address was given by the Rev. Ralph Kendall, Chairman of the Board of World Mission with an interesting historical review of Christian missions, leading up to a very informative overview of the composition and operation of the Board. He also spoke of the work of overseas staff and of the outreach of the Presbyterian Church to East Asians in Toronto and to native Indian people.

It was announced that Community House, under the leadership of Sandra Estabrooks, is now located at 416 Lisgar Street, Ottawa.

Barrie Presbyterial May Rally

The Barrie Presbyterial May Rally was held at St. Andrew's Church, Huntsville on May 18th. Mrs. W. C. Robertson presided using the theme "Humble yourselves therefore under the mighty hand of God". Women from the Bradford Group gave the meditations stressing the fact that our future hope is summed up in the words "Go ye into all the world". We must remember Jesus and ask for His help in dealing with Mission work.

Treasurer, Mrs. Robert Bates presented an encouraging financial report. A hymn sing was enjoyed by all. Synodical reports urged that we be good ambassadors for Christ - be good examples in our everyday living. Area Educational Consultant, Anja Oostenbrink, in speaking, left the thought that freedom, giving, living and loving are inseparable.

The afternoon Session was highlighted by the Rev. Ted Ellis who led a sing song, spoke and showed slides about the Mission Work in Taiwan. Workshops following emphasized that Mission Work is still needed and congregations can all help with prayers and financial resources.

Mrs. Lisa Kear presented Special Music in a unique style. She had everyone join with her in singing the beautiful hymn, "Ninety and nine".

A Communion Service was led by the Rev. William McBride, minister of the host Church, assisted by women elders.

Kirkfield 95th Anniversary

On May 19th, Lindsay Presbyterial celebrated the 95th Anniversary of St. Andrew's WMS, Kirkfield, Ontario. Mrs. James Ewen, President assisted by Mrs. Wallace Osborne greeted the guests and Mrs. Harry Lefler was in charge of the Guest Book. Greetings were brought from Lindsay Presbyterial by Mrs. G. Haynes of Uxbridge, from Presbytery by the Rev. F. DeVeries and from Session by W. Osborne. Mrs. W. Druery gave the invocation. The Rev. Marshal Jess, Knox, Oshawa, guest speaker gave a very impressive address on the history of the WMS past and present. Music was provided by the Good News Singers of Beaverton. The offering was received by Mrs. J. McLean and Mrs. W. Grant.

The eldest member, Mrs. Pearl Bantam was escorted by Mrs. Ewen to cut the Anniversary cake donated and decorated by Mrs. Dennis Campbell with the WMS insignia.

Niagara Presbyterial

The following are some of the interesting events held recently in the Presbyterial.

The Rev. Clement Ndovie was speaker for 'Missions Sunday' at Scottlea Church and at St. Andrew's, Merritt Street, St. Catharines March 28, and at Knox Church, St. Catharines, April 18th.

Theme for Niagara Presbyterial Spring meeting held on April 28th in Scottlea Church and presided over by the President, Mrs. P. Brand, was "Spring into Action in 1982". Emphasis was on Synodical Reports and Goal-setting in our Presbyterial. The meeting closed with prayer by Miss Stella Murray. A social hour followed, after which the members enjoyed a tour of the newly dedicated (February 21st, 1982) Scottlea Church.

Miss Jessie Ayre presided over a delightful luncheon given by the Women's Association of West St. Andrew's Church, St. Catharines, honouring the St. Andrew's WMS on their 25th Anniversary. A short history of the group was given by Miss Ann Cook. The minister, the Rev. Magdy Sedra gave an interesting address, illustrated by slides, on his native Egypt. A devotional service based on the Scripture Matt. 28:1-10 and 16-20, read by Mrs. C. Davidson and a prayer by Mrs. E. Wray, brought this happy event to a close.

Dorothy Douglas, Knox, Sudbury 50th Anniversary

On the evening of May 1st in Knox Church Hall, Sudbury, present and former members of the Dorothy Douglas group were welcomed with multi-coloured carnation corsages, a gift for the occasion from the Finance and Maintenance Committee, and Burning Bush name-tags. A pictorial display of North Bay Presbyterial's 54 years of Press clippings and photos was examined.

Mrs. M.E. Kerr, President welcomed everyone; the Rev. Roy Taylor pronounced the blessing and gave the toast to the Queen before a delicious roast beef dinner, catered by the W.A.

A joyous sing-song played by Mrs. Taylor and led by Mrs. Wm. Edgar had everyone swaying and clapping.

Mrs. Greg Roy performed a beautiful piano solo "The Robin's Return", followed by Peggy McKay with a vocal solo "Flow Gently Sweet Afton" accompanied by Dorothy Taylor.

Mrs. Kerr mentioned the name changes the Dorothy Douglas WMS had gone through since its inception in 1932 through the efforts of Mrs. D.S. Humphrey. A Life Membership was presented to Miss Susan MacLachlan by two charter members who are still in the group. Mrs. F. Tilly presented the scroll. Mrs. D. Stewart presented the pin which had belonged to her mother, Mrs. T. Linklater. Harry Young received a token of appreciation from the group. Mrs. Edgar expressed thanks for the banner and decoration of the hall.

Mrs. L. McKay introduced Miss Eleanor Knott who took the group on a trip through India.

Sarnia Presbyterial Spring Rally

The Spring Rally of Sarnia Presbyterial was held in Guthrie Church, Alvinston, commencing with a buffet supper. Mrs. William Pritchard, President, presided. The Rev. Lois Whitwell moderated a panel whose homelands were Egypt, Holland and Vietnam. The latter, two girls, 12 and 14 years of age, had been in Canada only 2 years. The younger girl had recently been awarded top honours in public speaking in her area. Theme of the panel discussion was "What do you do after you say Hello?" This stimulated thinking on the 1982 Mission Study, *Partners in Pluralism—Neighbours not Strangers.*

Mrs. Helen Armstrong assisted by Guthrie ladies, closed the meeting with devotions.

100th Birthday

On May 7, 1982, Mrs. Flora (Florence) MacDonald celebrated her 100th birthday. Born Flora McMaster in Glengarry County, Ontario, she received her Registered Nurses training at Lady Stanley Institute in Ottawa, graduating in 1912. Her quiet manner and Christian faith enabled her to become a compassionate nurse and a true friend.

In 1914, she moved to Vancouver and married a childhood friend, Norman MacDonald, who was a City Policeman. They moved to Haney, B.C. in 1924 where Mr. MacDonald became Chief Magistrate. The family remained there until 1938 when they moved back to the Grandview area of Vancouver.

Mrs. MacDonald has been a very active member of the Presbyterian Church throughout her life time and received a WMS Life Membership from the Robertson Presbyterian Church while in Grandview.

Widowed since 1967, Mrs. MacDonald now resides at Christmas Manor in Coquitlam, B.C. She has three children, ten grandchildren and nine great-grandchildren.

The Coquitlam Presbyterian Church WMS hosted a luncheon in honour of her birthday on May 3, 1982. While Mrs. MacDonald is no longer able to attend WMS, she still maintains a keen interest in the group.

Montreal Spring Presbyterial

High temperatures, Mother's Day weekend and school graduations were responsible for a small turnout of 35 ladies at Knox Crescent and Kensington Church for "The Spring Tune Up"!

President Mrs. Lilia Page welcomed everyone and devotions were led by Mrs. Sheila Morgan. "Be still, and know that I am God" came through clearly in her message.

After a brief business meeting, reports were given by Mrs. Margaret Weir on Synodical. Mrs. Margaret Goodhue reported on Council.

Mrs. Page informed members that a Doctor of Divinity (honoris causa) was conferred on Miss Mary Whale at the Montreal Presbyterian College Convocation and that WMS members are very proud of her. Mrs. Betty McLagan gave details of the one-day Retreat planned for October 1982.

A delightful talk by the Rev. Don Neil, minister of the host Church centered around his work with Mission over many years.

Miss Margaret Boyd, Area Educational Consultant then gave everyone a "tune up" in the form of a questionnaire on the WMS.

The Meeting ended with the exciting news that Mrs. Parish, Council President would be visiting Montreal on September 11th and it is hoped that all WMS members will be able to meet her.

Recent events —
Westminster Presbyterial, B.C.

The annual Spring Tea of Westminster Presbyterial was held May 14th in the new Chinese Presbyterian Church, Vancouver, hosted by the ladies of that Church. They served a delicious Chinese lunch using their new kitchen and hall. The very meaningful program was held in the new sanctuary. The minister, the Rev. R. Lin sang a solo and then introduced other musical selections - all from the Chinese Church.

The WMS of Brentwood Church in Burnaby sponsored a Hawaiian evening for their Thanks offering. The program was taken by the Confederation Singers - a group of all denominations who voluntarily give their time and talent to such programs as this and do a lot for Seniors and Shut-ins in the hospitals. The singers and the instrumentalists were all dressed in colorful Hawaiian dress and wore leis. The program was all Hawaiian except for a few well-known hymns in which everyone participated.

The 14th Annual Hymn Sing was held in St. Paul's Presbyterian Church in Mission, B.C. May 6th. This is a time for everyone to sing and enjoy some old fashioned hymns with short, scriptural messages between. This annual event not only involves women of the Mission Church but others from neighbouring churches of Haney, Bradner and Abbotsford and even as far as Vancouver. The singing, the devotions, the skits and the tea-time all combine to make this an afternoon of real fellowship for everyone.

North Bay Presbyterial Annual Meeting

On April 24, 1982 at Knox Church, Sudbury, Ontario, the 68th Annual Meeting of North Bay Presbyterial was chaired by President, Miss Margaret Stewart. The Rev. Roy Taylor presented greetings from Presbytery and Knox Church, and the Florence Graham group of Knox gave the morning worship and Memorial Service.

After a hymn followed by the roll call, minutes and reports, Dorothy Taylor played for a brief hymn-sing. Anja Oostenbrink reported on the new directions of WMS as discussed at Synodical. Marjorie Edgar gave a book review.

The Massey group gave the prayer and blessing for lunch.

The afternoon session was opened with worship led by Louise Aston of Christine Maxwell group, Calvin, North Bay. Master Robbie Segsworth sang two lovely solos accompanied by Mrs. Taylor.

The highlight of the Annual Meeting was the talk and slides presented by Miss Eleanor Knott, dressed in a fine brown sari. Evelyn Robertson expressed appreciation. Margaret Boyuk of Hillside, Sudbury thanked Knox for the use of their church.

Anja Oostenbrink installed the new officers. Winnie Roseborough, the new President pronounced the benediction.

Fifth Retreat Held At Pearce Williams Camp

Approximately 50 ladies attended the fifth Retreat held on May 6th at Pearce Williams Christian Camp, Iona Station, Ontario. The theme this year was "To Prepare For Advance". Mrs. Hazel Stalker welcomed everyone. A lively sing-song was led by Carolyn Davis with Eleanor McMillan at the piano. Mrs. Kay Eickenberger led in worship.

Mrs. Marion Thomas introduced the study and a film was then shown entitled "It's not enough" dealing with women in the work force. Four groups were formed with Rena Lundy, Barbara Weir, Betty MacDonald and Frances McCallum as leaders. The groups continued following lunch and fellowship with another lively sing-song.

Marion Weldon thanked everyone who participated in the program for the day. Baby-sitting service was provided for nine lively children. Kay Eickenberger closed with worship to being a most rewarding and educational day to a close.

London Presbyterial District No. 1 Meeting

District No. 1 held their meeting at St. George's Church, London, Ontario on Monday, May 10th. The women of the host church served dessert-tea before the meeting. Mrs. Jeannette MacLaren of St. George's presided. Mrs. Eula Taylor of New St. James, London conducted the worship service. President, Mrs. J. Coventry, brought greetings from the Presbyterial. Reports from Mrs. Catherine MacMillan, who attended Synodical, and Mrs. Betty Waite, who attended the May Retreat, were most interesting. Special music was provided by organist, Marjorie Mc Arthur and pianist, Gwen Baker, both from St. George's.

Two guest speakers for the evening, Dr. Stephen How and the Rev. Ronald Wallace were introduced by Beryl Guildiken of Knollwood Church, London. Mrs. Dorothy Chalmers of Elmwood Avenue Church, London, thanked the speakers.

PLANT
AN
OAK

GIVE GLAD TIDINGS
...the gift that grows!
10 issues, $3.00 a year
(January 1983)

historia

Of the first eighteen Auxiliaries formed in Ontario, six were in the Presbytery of Glengarry. These were:

Lancaster, (the first to be organized in Ontario outside of Toronto) organized May 3, 1876;

Williamstown, organized August 2, 1876;

Vankleek Hill, organized September 2, 1876;

Alexandria, organized September 4, 1876 (entered the United Church in 1925);

Lochiel (Kirkhill), organized October 4, 1876 (also in the United Church now);

Kenyon (Dunvegan), organized October 16, 1876.

After 1876 more auxiliaries were organized in Glengarry:

Indian Lands (now St. Elmo), 1880; Kings Road, Martintown, 1881; Avonmore 1882; Cornwall 1883; Finch 1883. With these and the six auxiliaries organized in 1876, Glengarry Presbyterial was formed in 1883 which means there has been almost 100 years of WMS work in Glengarry.

Mora MacGregor, Williamstown, Ontario.

Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.40
Each additional book - $.10

LITTLE BOOKS FOR GOD'S LITTLE PEOPLE

by Richard Hook

Concordia Publishing House
Price 45¢ each

Little Books for God's Little People is a series of eight attractive miniature booklets, just the right size to appeal to children. The cover of each booklet features Richard Hook's painting 'Jesus and the Children'.

A Child's Book of Jesus' Friends gives a brief biography of each of the twelve apostles, concluding with an explanation and sketch of the particular apostle's symbol. The biography is presented as an autobiography, for instance Matthew tells us, "I still find it hard to believe that I am one of Jesus' disciples. My name is Matthew (although some call me Levi). I used to be a tax collector. You couldn't get much lower than that back in those days. But then Jesus came along and said, 'Follow Me'. That's all He said. But it changed my whole life."

This booklet was also the favorite of my eight and eleven year old sons — the one each in turn wanted to finish reading, immediately, on his own, after hearing me read the first two pages aloud.

A Child's Book of Stories Jesus Told comprises eight familiar parables told in today's language and ending with a simple one sentence summary of what the parable teaches. At the conclusion of the Parable of the Talents we are told 'God wants us to use the gifts He gives us, not hide them away!' The story of Jesus and the Children (Matt. 19:13-15) followed by a prayer brings this little book to a close.

Of the other six, *A Child's Book of Prayer, A Child's Book of Favorite Old Testament Stories* (taken from books by Sarah Fletcher) and *A Child's Book About God* would be suitable for parents to read aloud to younger children.

The book of *Table Graces* might be used by the whole family to encourage each member to take a turn at saying grace.

The book of *Special Bible Verses* and *God's Love*, both simply a collection of appropriate Scripture verses from the King James Version, might be more suitable for 7-11 year olds.

Church school teachers and leaders of children's groups will find these *tiny* books ideal for small gifts and prizes. All are excellent value for 45¢ each.

Hazel McGraw

SAYING YES TO CHANGE

by Barbara Mary Johnson

Augsburg Publishing House
128 pages... $5.95

Subtitled "How Christian Women at Life's turning points can discover unexpected growth and joy", this book is so interesting that it is hard to abbreviate into a book review. It is a short book containing true experiences of women in transition - a new awareness of love, a college degree at age 50, a new career, a crippling affliction with arthritis, the death of a child, divorce, earning one's living for the first time, and how all these experiences have been met with a *yes*! These women tell how their Christian faith helps them to cope as they seek to affirm these changes in their lives.

One woman says, "The one thing I want to cry out to others from my experience is that what happens to you often cannot be controlled, but how you react can! We can reach out and fulfill our lives. To be willing to risk change is a great lesson for a woman to learn".

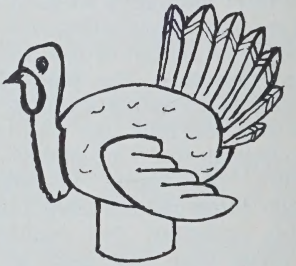
Another woman says after a changed marital status, "Life wasn't supposed to be like this. Although my marriage had really been over for 10 years, I didn't want to be a quitter. I didn't want to let down my friends at church. I finally found strength for my new beginnings through God's love and forgiveness".

The last part of the book has 25 positive suggestions for everyone and especially for women in transition, for example to work through your problems with prayer, keep your sense of humour, be prepared to be surprised, try new things, discover new capabilities, let your emotions out. When changes have to be made in your life style, you will find the strength to make them.

Isabelle Murray

CRAFTS FOR THE YOUNG AT HEART

POTATO TURKEYS



MATERIALS — regular or sweet potatoes, light construction paper -brown, red, orange, yellow, scissors, knives.
Empty cardboard rolls e.g. paper towel rolls, paint, crayons or markers.

DIRECTIONS

1. Using coloured construction paper, make a fan-shaped tail. Shape edges with scissors to look like feathers. Paint design on feathers if desired.
2. With knife make a slit in back of potato about halfway down and gently insert tail.
3. Cut a head and neck section and two wings out of coloured paper. Leave tabs on these pieces for insertion into potato. Colour or paint on features.
4. Using the knife point, make slits in potato and insert in appropriate places.
5. Cut a 2 inch section from an empty cardboard roll. Colour or paint as desired. Place turkey on roll "stand".

Potato turkeys last awhile so they can be made ahead of time for favours or table decorations.

Where our dollar$ go

by Marjorie Ross, Treasurer

A renewed outreach of the Presbyterian Church in Canada to the northwest frontier began in October 1981. The church was in the forefront during the Gold Rush at the beginning of this century in providing a Christian presence and medical services for the mushrooming population of the Yukon. But in the intervening years, there has been little or no Presbyterian witness in the Northwest Territories.

Now, once again, there is a Presbyterian missionary in Yellowknife, (pop. 13,000). Major Leslie Barclay, a retired chaplain from the Canadian Armed Forces, is under appointment with the Board of World Mission, working in close co-operation with other churches, to reach out to a very diverse population scattered over thousands of square miles, where many communities can be reached only by boat or from the air. The people there vary from top flight executives in oil companies to Inuit trappers.

One special concern is families from the "south" who have been transferred to the North for a short period by their companies. They suffer from a sense of dislocation and loneliness which could be overcome by the warmth of a caring Christian community.

Mr. Barclay has asked for our prayers and for special gifts to enable him to buy equipment and supplies. He has also asked for the names of those living in the Territories who would appreciate his interest. Please write him at **Box 414, Yellowknife, NWT X1A 2N3.**

The costs of this ministry are high because of the great distances involved (although it's possible to hitch rides on company planes sometimes!). The cost of living in the North is far higher than in southern Canada.

****

The Board of World Mission, using our givings, has budgeted $37,000 for the Ministry to the Northwest in 1983.

In Remembrance

Mrs. A. (Alma) Yost
Mrs. Margaret Burford
Guthrie, Alvinston, Ont.

Miss Eileen Hamill
Ashburn, Ont.

Mrs. J. A. (Cassie) Cameron
Mrs. C. (Bessie) Shaver
St. Andrew's, Avonmore, Ont.

Mrs. S. (Vera) Hall
Central, Cambridge, Ont.

Mrs. Louisa Menzies
Knox, Carberry, Man.

Miss Evelyn Shaver
St. Matthew's, Ingleside, Ont.

Mrs. E. Anderson
Mrs. F. Jackson
Mrs. M. Kudrock
Mrs. B. Setterington
Knox, Leamington, Ont.

Mrs. C. (Evon) Wright
Hamilton Rd., London, Ont.

Mrs. Florence Tweeddale
New St. James, London, Ont.

Mrs. Marie MacMillan
Knox, Milton, Ont.

Mrs. Ila Johnston
St. Mark's, Orillia, Ont.

Mrs. Martha Andrews
Westminster, Ottawa, Ont.

Mrs. Janet McGregor
Gordon, St. Elmo, Ont.

Mrs. H. (Doris) McKay
South Nissouri, St. Mary's, Ont.

Mrs. Eldon Avery
Knox, Tiverton, Ont.

Miss Clara Brown
Dovercourt- St. Paul's, Toronto, Ont.

Mrs. Jean P. McInnis
St. Andrew's, Wingham, Ont.

Memo

To: June Stevenson, Editor
From: Jean Davidson, Presbyterian World Service
Re: "CORN FOR THE HORN". Information for the October Glad Tidings

1. Thanksgiving 1981 was the beginning of an ecumenical venture undertaken by several Canadian denominations and co-ordinated by the Mennonite Central Committee (MCC) to provide food from our plenty to refugees in "the Horn" area of Africa.
2. Contributions of corn from farmers' harvests and finances from others enabled a shipload of corn to leave Canada in December. The total cargo was some 400,000 bushels of wheat, corn and high-protein grain.
3. The corn arrived in Somalia in late January and was unloaded (by hand, bag-by-bag) and trucked directly to 27 refugee camps.
4. Don and Carol Langford, a United Church farming couple from Kerwood, Ontario, visited some of the camps as distribution took place.
5. Their experiences form part of the audio-visual materials available from the Mennonite Central Committee about "Corn for the Horn".
6. Presbyterians have responded generously to these needs; their donations should top $25,000 before the close of the campaign at Thanksgiving 1982. Every dollar contributed was matched by three dollars from CIDA - Canadian International Development Agency.

The following information came from a letter written by Louise Murray, an MCC worker in community development and organization in Suriya refugee camp, south-western Somalia.

"Several weeks ago I shared your letter with the executive committee of a group of women leaders in Suriya camp. These women were quite intrigued; they generally don't put much thought into where their rations come from. As far as they knew, all their food came from "the generous hand of the government". And, frankly, they are more concerned with the food coming than where exactly it comes from.

However, when I explained to the women that you were people who had heard of the refugee situation through church, and that you had sent the corn because you had an abundance while the refugees had little, they were truly touched. These women are devout Muslims and believe strongly that God holds their lives in His hands. They were pleased to hear that you believe in the same God, and because of that belief, have sent some of what you have to Somalia."

GLAD TIDINGS

NOVEMBER 1982

FEATURES

3 Editorial: Room 100 - At the Crossroads
6 A Different Kind of Peace by Geoffrey Johnston
9 The World Speaks for Peace
10 Greater Works Than These: A Frontier of Mission by W. Clarke MacDonald
14 In Memoriam - Mrs. Norma Hazell
15 A Christmas Activity by Marion Calvert
21 Who and Where
32 I Believe - a poem by Flora Cleghorn

REGULAR COLUMNS

13 News
18 Dear Friends
27 Highlights
30 Books - Christmas Gift Ideas
31 In Remembrance

CREDITS: Cover Photo - Ian Cuthbert, Photo Page 3 - John Archibald, Photos Page 5 - left to right: Ralph Kendall, J. Stevenson, Margaret Kennedy, Photo page 12 - John C. Goodwin, United Methodist Board of Global Ministries.

GLAD TIDINGS
NOVEMBER 1982
VOLUME 58 NUMBER 9

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published 10 times a year by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

50
THE PRESBYTERIAN CHURCH IN CANADA

ROOM 100 At the Crossroads

by L. June Stevenson

One great joy of being a staff person at Room 100, located in the heart of the Presbyterian Church Offices at 50 Wynford Drive, is meeting and hearing from many fascinating persons, especially those visiting from other parts of the world. You feel you are at a crossroads where persons of many faiths, cultures and professions come together in understanding, fellowship and appreciation. The past few months have been a good example.

On a hot afternoon in May - the only hot afternoon that month - I had the pleasure of serving tea to an Irish priest. 'Tea' in Room 100 occurs at or about 3:00 p.m. each afternoon and you have to get to the pot quickly to get a full, hot cup. **Father Raymond Kennedy** was in Canada following a whirlwind tour of the U. S. promoting the unique ecumenical work he is involved with in Ireland - a country which to me, at least, seems preoccupied with making peace only within its own borders. Father Kennedy is the executive secretary of the Irish School of Ecumenics which is not, as one might think, an ecumenical school but a place where clergy and laity can go to study peace and reconciliation between all religious groups. Students, who are from all over the world, study *ecumenism* under an inter-church staff and in the context of an inter-church community - meeting people across religious and cultural barriers and exploring the meaning of Christian unity with them. Further information may be obtained by writing **Fr. Raymond Kennedy, Irish School of Ecumenics, Bea House, 20 Pembroke Park, Dublin 4, Eire.**

Not long afterwards, on the Friday of the long weekend in May, Isabelle Murray and I were invited out to tea in the leafy-cool garden of the chancellor of the University of Toronto. His home is occupied at present by **Harry C. and Kay Smith** who have been active on the Vellore-Ludhiana Committee for many years and once worked in India. There we met **Daisy Gopol Ratman,** president of the National Council of Churches of India and Chairperson of the Christian Medical College and Hospital, Vellore, India - a gracious, stately woman who very ably represents her country and her faith. Daisy, who was here on a visit to North America to assist in planning next year's World Council Assembly in Vancouver, described how an ecumenical team made up of Hindus, Christians, Muslims and Buddhists and founded by a Canadian YMCA worker has developed a campsite for children in India. For a small fee, thirty to forty thousand children, disabled, orphaned or from low income families can enjoy camping in tents on 15 acres of land. Convalescent care is given and personal care in diet and cleanliness are taught. Talk about an ecumenical venture!

The month of June brought **Shanti Solomon** to Wynford Drive. Shanti will be known to many of you as the founder of The Fellowship of the Least Coin (1956) — a movement that enables persons, no matter what their financial status, to contribute to peace and reconciliation. It was a moving experience to hear Shanti say, "Thank God I'm poor". That way, she does not have to worry about protecting wealth; she can be *with* the people in their struggles.

Kentucky Fried Chicken was on the menu as the Board of World Mission hosted a luncheon in late July to wish 'God speed' to **Brian and Elizabeth Crosby** and their children **Alison** and **Jonathan**. It was no doubt their last chance to enjoy such 'fast food' fare as they were whisked off to the airport following a relaxed and informative mealtime to begin their journey to the island of Mauritius off the coast of Madagascar. The Crosbies have been studying the French language this summer to assist them in their pioneer mission venture. The Presbyterian Church in Mauritius, which has been independent since 1979 has asked for assistance in the organization of their church and in the training of elders and Mauritian ministers. The Church is an English one but some 90% of the handful of congregations speak French. The Crosbies will make their home in the largest city on the island — Port Louis. Some one million people inhabit Mauritius which is the most densely populated country in the world, approximately twenty-five by thirty miles in area. Our prayers go with the Crosbies.

Another quiet day in July was brightened by the surprise visit of **Judi Bertholet** who returned to Canada unexpectedly to help her daughter Sherilyn settle into school. She and husband John are the first couple from the Presbyterian Church in Canada to work as missionaries in a francophone church in the Third World.

John is involved with four agricultural projects that are the responsibility of L'Eglise Presbyterienne Camerounaise in Cameroun (Africa) and Judi is teaching English to expatriate children at the International School of Yaounde. Judi brought a lovely piece of cloth prepared for a Women's Conference in Cameroon which is now hanging in Room 100. More news and photographs in a future issue!

Another surprise visit was that of **Mgbeke Okore** who appeared in Room 100 just as I was puzzling over a post card from her that had arrived on my desk from New York. I had written Becky earlier requesting an article on her life and thoughts as Nigeria's first woman minister and there was her card apologizing for not writing and saying she would see me soon. I had not realized just how soon for there was Becky herself in the outer office!

She received an enthusiastic welcome from all her friends here in Canada as she arrived to attend the World Alliance of Reformed Churches Assembly in Ottawa (August). Her work is going well — we were awed by reports of the growing strength of the Nigerian church as evidenced by the hundreds who flock to Becky's churches both on Sundays and during the week. Becky has promised an article if and when she is not quite so busy. I hear she has yet to learn to drive the Volkswagen "bug" she received for an ordination present!

Another great delight is seeing the many Canadian Presbyterians, especially WMS members, who drop in to Room 100 from across the country to say 'Hello'. It is especially heartwarming for me, as editor, to put faces to names that have become so familiar to me through the pages of Glad Tidings. I had the pleasure of having my picture taken with **Mrs. Alice Louie** of Montreal (see Glad Tidings - August 1982) by her daughter, outside my office door.

These are only a few of the many events and persons who met at *the crossroads* of Room 100 recently. The highlight, which I was unable to experience due to holidays, was a gathering of dozens of participants invited to Wynford Drive following the W.A.R.C. Assembly. The photograph on these pages demonstrates the size of the group and the cultural ethnicity of sharing that occurred.

Mrs. Ruth Kao, wife of the general secretary of the Presbyterian Church in Taiwan, was among that group. She brought greetings from that church and told how her husband was sustained by being able to visualize the many individuals and groups who are praying for him here and around the world.

It is gatherings such as this that make the Presbyterian Church in Canada a real and viable presence in the life of other Churches in the world. It is the open door, the cup of tea and the warm welcome that says *we care* both about our own people and our fellow sojourners. Let's keep those avenues of communication open! ●

Miss May Nutt presenting
Mrs. Kao with Honourary
Life Membership and pin

Daisy Gopol Ratman

Above: Eileen Parish
meeting Shanti
Solomon

A Different Kind of Peace

By Geoffrey Johnston

I met a friend at the Christian Festival last spring who was handing out literature on disarmament. When I asked if he was busy he replied, "Yes, for the first time in twenty years, peace is a growth industry".

We have all read about the crowds, hundreds of thousands in Amsterdam last November, hundreds of thousands more in New York last spring, all demonstrating for an end to the arms race. This year the International Affairs Committee of our own church broke a silence of almost twenty years to circulate a discussion paper to congregations, as a prelude to a major disarmament debate at next year's Assembly.

What has happened? The atom bomb has been with us for almost forty years, but for the last two decades we have ignored it. Why this sudden excitement?

I suppose everyone would give a different answer, but for me it was the Cruise missile, the one for which the guidance system is made near Toronto, the one the Americans want to test at Cold Lake. The Cruise is a handy little weapon, only eighteen feet long, but carrying a nuclear warhead several times the size of the one that devastated Nagasaki. A garage in Winnipeg could store several of them, enough to incinerate Ottawa, Toronto, Montreal and Calgary. The Cruise is not a rocket; it has to be launched. But once on its way it can sail along for 2000 kilometres, so close to the ground that the radar can't pick it up. The Cruise strikes without warning. It is the stiletto of the nuclear armoury.

And that, precisely, is what makes it dangerous. Because it is small enough to be hidden in garages, barns or even moving vans it cannot be detected. Because of its fancy guidance system it can arrive on target without warning. At the moment there seems to be no defence against it. By the time the Americans have scattered these things all over Europe the Russians will be well on the way to making their own version. Eventually both sides will be outfitted with missiles that have all the secrecy and surprise of letter bombs, except that they blow up whole cities.

The Cruise missile makes for less security, not more.

A paradoxical situation: more strength means less security. Such paradoxes are normal in conventional wisdom, the wisdom of the world. But conventional wisdom was not something Jesus took very seriously.

Consider the Temptation story. (Matthew 4:1-11) Jesus was offered three alternatives, turning stones into bread, jumping from the pinnacle of the Temple, and leading a guerrilla movement. Providing food, staging a spectacular miracle and participating in armed struggle were the kind of common sense possibilities in the air at the time. They were conventional wisdom. But Jesus rejected them in favour of a novel and unexpected approach, his own death. Over and over again in his teaching we find him standing conventional wisdom on its head. Jesus was anything but a conventional thinker.

Nuclear weapons have changed the rules of the game.

The reasoning on which the arms race is founded has been conventional for forty years. We have carried forward the experience of the 1930s into the 1980s without realizing how profoundly conditions have been changed by the development of nuclear weapons.

At the end of the Second World War most people agreed that if Britain and France had had the means and the will to resist Hitler in 1934 or 1935 he would not have started on the warpath in the first place, or if he had, he would have been easier to beat than he was in 1939. Therefore, when the Russians seemed to pose a similar threat in the late forties it made sense to meet it with an effective deterrent. Since, of course, the Russians felt the same way about us as we felt about them they replied in kind, setting off this absurd competition in the means of death.

Christian theology, except for pacifist views, has usually accepted the idea of a 'just war'. Wars might be a bad thing at best, but when fought for a just cause they could be accepted as a last resort. But even a 'just war' had to be fought with 'just means'. Non combatants, at least in theory, were off limits. No cause was 'just' enough to permit such barbarous tactics as the poisoning of wells.

Nuclear weapons have cancelled the possibility of a 'just' war.

In the same way nuclear weapons are so horrendous that no cause can justify their use. Our present security rests on a balance of nuclear power between the Russians and the Americans. The balance of power approach implies the will to use nuclear weapons, at least as a last resort. Such use, in my view, cannot be justified in any form of Christian theology.

We need some other form of security, something better than the balance of terror.

Judah had a problem similar to the Canadian one. She too was a small power stuck between two big ones. Her conventional wisdom was to ally herself to either the Assyrians or the Egyptians, in much the same way as we take the American alliance for granted. Isaiah took a different view. The nation should trust in God, not horses. (Isaiah 31:1) Isaiah, of course, regarded Judah as being under God's special protection, a claim not many would make for Canada. But at the same time Isaiah probably saw that Judah could not play big power games even if she wanted to. The sensible thing was to stay out of the way. Canada is in a similar situation. Even if we strained our resources to the limit we could not make the slightest difference to the balance of power.

But, while we are a small power, we are a relatively sophisticated one. The ingenuity that goes into the Cruise missile guidance system could just as easily be put into developing an independent system of inspection.

The great powers are in something of a bind. Neither of them can afford the arms race, and neither side dares stop lest the other get ahead. If each could be assured that the other was not trying to steal a march on them, there is a reasonable chance that they might agree to stop adding missiles to missiles. They might even begin to think abut melting them down.

Canada has the kind of diplomatic and technical ability that could make a significant contribution towards ending the arms race. But we cannot bring that ability to bear as long as we are locked into the American alliance.

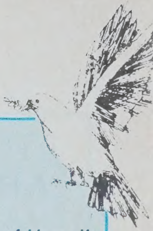
In 1978 Mr. Trudeau proposed a "strategy of suffocation", to wind down the arms race by denying the money and facilities to test new weapons. It was the kind of sensible idea that has been characteristic of Canadian diplomacy at its best since the days of Lester Pearson. But, it turns out that suffocation is a strategy for the great powers, not for us, for when the Americans wanted to test the Cruise missile at Cold Lake the Trudeau government agreed, even though such testing is clearly contrary to the strategy of suffocation. The strategy, we are told, is something the Americans and the Russians have to do together. It is not something either side should attempt unilaterally. To say that we can do nothing unilaterally, nothing on our own, is to say that in these cases our policy must be identical with that of the United States. It is to assume that our interests and our responsibilites are indistinguishable from theirs. To interpret the American alliance in this way is to reduce Canada's maneouvering room to zero.

We need a certain distance from the United States, the kind of distance that could be provided by making Canada a nuclear weapons free zone. As a nuclear free zone we could prohibit the manufacture, storage or testing of nuclear weapons in Canada as well as the manufacture, storage or testing of delivery systems or components thereof. Such a step would be the most important shift in Canadian policy since the Second World War. It would tell the world that we are no longer a junior partner in an American firm but a country determined to put its best effort into the search for a better form of security than the balance of terror.

Presbyterians have always been keen on the importance of preaching. Preaching derives ultimately from the prophets. Prophets are people who see the world differently, whose eyes have been opened by the Spirit to a different vision of reality. This may be a critical time for the nuclear world, a time when the balance of terror becomes increasingly unstable, but also one in which the sheer cost of nuclear escalation may drive both sides to call a halt. It is a time for those whom God has freed from the world's wisdom to point the way to a different kind of peace.

Mr. Johnston is a member of the Assembly's International Affairs Committee. The Committee welcomes the comments of Glad Tidings readers on their study paper. (Acts and Proceedings, 1982, pages 372-4) Write to the Secretary, International Affairs Committee, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

The World Speaks for Peace



The time has come when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must be condemned on ethical and theological grounds. ***World Council of Churches.***

"I think that the many demonstrations for peace that have been organized in many countries during the last months ... show the growing refusal of hundreds of thousands of people to be embarked in political and military adventures, and of their commitment to work for peace which could prove to be the most realistic enterprise today." ***Dr. Edmond Perret, General Secretary, W.A.R.C..***

For the first time in twenty years, peace is a growth industry.

1982 has been designated "Year of Hope" because of the United Nations Special Session on Disarmament, July 9. World religious leaders issued a statement in advance of that session: "In the name of the Spirit of Life may the work of those within the United Nations and outside of it ... be blessed with the vision and courage to turn the nuclear tide while there is still time. Together let us choose life so that we and our children will live".

There cannot be security in the absence of social justice. The nuclear balance between East and West, and the oppression of poor countries by the present economic order is the kind of peace which Jesus calls the peace of this world, whereas he brings a peace, based on justice and loving care for all. ***Women in Church and Society, World Council of Churches, Nassau, Bahamas, Nov. 1981***

Our Readers Say:

Peace, to me, means being able to grow up and live the life that God has planned for me. I'd like to have a baby without worrying whether it will be retarded or deformed due to nuclear gases. I'd like nuclear weapons banned, but I know that there will still be sick and hungry people. At least my children and I will have the chance to help those people. I'm a person of today, I'd like to be one of tomorrow too! **Laurie Rushbrook, Oakville, Ontario, 15 years.**

The thought of nuclear arms is horrifying. It is utter madness on the part of the powers that be to even contemplate such when it is bound to bring destruction to the whole universe. Peace means joy and security. Would that man to man could live in harmony - bringing Worldwide Peace. **Mrs. John N. MacKenzie, Scotstown, Quebec, 85 years.**

YOU ARE INVITED to share your views on peace with Glad Tidings readers. Please send your thoughts in 50 words or less to: The Editor, Glad Tidings, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 ●

A FRONTIER OF MISSION

Greater Works Than These

by W. Clarke MacDonald

Mission Study 1982-83

He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." St. John 14:12

Imagine yourself a member of the little band gathered around Jesus on this occasion. You have lived in an intimate relationship to him for about a year and a half. You have seen the response of people to his powerful words and mighty deeds. Now you hear him say to you, "greater works than these shall you do..." Wouldn't you want to say: "Aw, come on now Jesus! Me do greater works than you have done, how can that be? I've seen the work you've done! The deaf hear, the blind walk with sight, the speechless speak, dead men walk again, the mean become magnanimous, the greedy generous - yet you tell me I, we, will do greater things than this - how can these things be?"

Yet as I read the story of the Geddies I became aware that they symbolized the very thing about which Jesus was speaking. As long as his body was confined to the provinces of Samaria and Galilee he was limited to that sphere. But once his spirit was let loose in the world, and in men and women like John and Charlotte, nothing could stop Him.

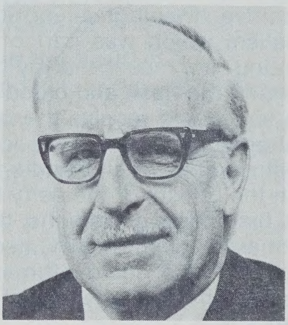
Three qualities stood out in the lives of these two people and apply to the issues of our time in which we need to be pioneers.

1 - An Indomitable Courage

I am one of those who has gotten sea sick going from Caribou to Wood Islands on the P.E.I. ferry. I was impressed, therefore, by the sheer tenacity of these two people. After a stormy eight day voyage from Halifax to Boston, a six weeks wait for passage to the South Seas and then about seven

Excerpts from a sermon delivered in Pictou County, Nova Scotia on September 25, 1977, commemorating the departure of the Rev. John and Mrs.Charlotte Geddie, to the Island of Aneityum, New Hebrides. The Geddies were the first Canadian missionaries to the Pacific Islands and hold a place in the history of both the United Church and the Presbyterian Church in Canada.

Dr. W. Clarke MacDonald was elected Moderator at the General Council of the United Church of Canada held in Montreal in August 1982.



months on the storm tossed ocean they reached their destination. They also were faced with separation from their child as they undertook work in one of the toughest situations in that part of the world. It is small wonder that some time later writing home for recruits John Geddie said: "Send us the men you cannot do without." Only that type could do as they did and stick it out alone in the midst of cruelty, hardship and despair. One would think that after labouring for two years without any visible results they would want to quit but in spite of the fact that others left, they stayed on. Had they not done so the tablet would never have been placed in the Church in Aneityum by the natives bearing the words: "When John Geddie came to this island there was no man of light here, but when he left this land there was no man of darkness in it."

2 - Insight

John Geddie saw both within himself and the task before him those factors which would have eluded the ken of a less sensitive spirit. When he was urging the presbytery of the Presbyterian Church and the Synod meeting in New Glasgow to undertake the work he received a letter from a critic which said: "I cannot think of a more unsuitable person for this undertaking than Mr. Geddie. Except zeal, which is the lowest of all, he does not possess one qualification for the work." John Geddie did not become defensive of himself as lesser spirits would have done, he became defensive of the cause: "If anyone better quaified than I should come forward", he wrote, "I will gladly withdraw and give him my full support."

This same insight, backed by the courage of which we have spoken, made him a missionary from the day he boarded ship at Boston. He did not 'preach at' the sailors but moved among them with quiet and almost charismatic demeanour to bring them to the same conclusion reached by people about the first 'followers of the way' - 'they took note of him that he had been with Jesus'.

The reference on the tablet in the Church at Aneityum to 'no man of light and no man of darkness' was very real. It was a dark island indeed. The darkest side was evidenced in the practices of 'head hunting' and 'the strangulation of widows'. While we think of these things as superficial manifestations of bestiality they were in fact based on primitive theological notions. Cannibalism which was part of the head hunting rite, meant that by taking into yourself the flesh and blood of the victim you would receive the qualities in that person that you most admired and most coveted. John Geddie was faced with the priests of the deity Neugerian and his angels or demons, the host of Natmasses or spirits who needed to be appeased and could oftimes best be placated by the offering of a human head.

The place of women in this society was characterized by the practice of the 'strangulation of widows'. On the death of a man his widow was required to wear a cord around her neck so that she could be quickly strangled by anyone prepared to do so in order that her spirit could join that of her husband.

Faced with these situations one biographer states: "John Geddie dealt wisely with difficult situations. He had the right mixture of uncompromising opposition to what had to be opposed and the ability to yield when the point was really not essential."

3 - Commitment

Many people seem to think commitment is almost obscene today because it makes demands that are too great and almost arrogant in their pretentions.

Some people do not want commitment in marriage because it is too binding and anyway love is not something that can be legislated.

Politicians elude their commitments with all the dexterity of a rabbit being pursued through a thicket by a fox.

Christians can excuse themselves for their lack of loyalty for a dozen reasons that to them are plausible but probably put them in the camp of the Laodocian Christians who were neither hot nor cold and whom the Lord found to be quite unappetizing.

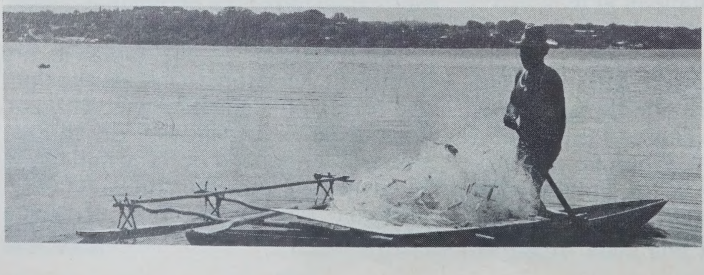
Business men can excuse themselves for questionable practices because *it's good for the company* or *the country*, or whatever power motivates their action.

I can excuse myself for compromising because of personal or family reasons - or because I just don't want to rock the boat.

In persons like the Geddies we see a degree of commitment that is difficult to emulate, not easy to locate and a rare jewel when you find it. Yet you do find it in the story of Bonhoeffer, or a Martin Luther King or in the life of a Mother Theresa, or Bishop Helder Camera, or a Dr. Bob McClure or Richard Allen of our respective churches.

In conclusion let me quickly apply these three qualities. **Courage, Insight and Commitment.**

We may not need courage to cross stormy waters to dark islands in the



Fisherman on Fila Island, Vanuatu (formerly New Hebrides

South Seas today. But we do need courage to embark on the stormy seas of controversy as the Church realizes we no longer live in a society that gives the response to our Judaeo-Christian heritage that this nation once did. We need courage, if in the midst of cynicism with people losing their confidence in government, education, the professions and the church, we are to weather this storm and to be beacons of credibility and integrity in the dark night of compromise and opportunism.

It takes insight to know what is essential and what is secondary. What is essential for all our churches today is to face the great issues of faith and morality that have confronted us ever since Pope John opened the doors and windows of his Church "to let in a little fresh air" and what he did was to let loose a cyclone. We've all been caught up in it and even with all the problems, vexations, anxieties, fears and hopes that are not pounding at the doors of the churches but right in the midst claiming our time, I would not trade being a minister in the nineteen hundred and seventies for any other period in Church history.

On such an occasion as this, surrounded as we are by the witness of the spirit of the Geddies, who are symbolic of many other men and women who both ventured out from these parts and remained in this county to bear their witness, may God grant us grace to emulate their courage, to apply their sensitivity and insight and to duplicate their spirit of commitment. Thus may we pass, from the altars of the past to the generations to follow, the flame of faith and not the ashes.

Thanks be to God for the witness of the past, the challenge of the present and the hope for the future. Amen

PACIFIC RESOURCE — NOW AVAILABLE

"Trade Off in the Pacific"
16 mm sound/colour film, 25 minutes.

An intimate, sensitive look at a people caught in a clash of cultures. Set in Bellona, a tiny island on the edge of the Solomons.

Available for Purchase or Rental from:
Communication Services,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

NEWS

AS NEAR AS THE EAST IS TO THE WEST

Responding to a request from the Methodist Church in the Caribbean, the Methodist Church in Samoa has appointed the Rev. Samuela Faiaia (pronounce every vowel separately) and the Rev. Talalelai Letelamaana with their families to participate in the renewed evangelical thrust of the Caribbean Methodist Church. Both ministers have been specializing in youth ministries and have recently worked for one year in South Australia. The two pioneer families are being sent together as Samoans into a completely new culture so that they can reinforce and support each other in this experimental exchange between the islands of the East and those of the West.

To All Glad Tidings Secretaries:

We hope you have all received your 1983 Glad Tidings print-out sheets. Please complete and return them to the office as soon as possible.

In Memoriam

Norma Hazell

Mrs. Donald F. (Norma) Hazell died in Toronto General Hospital on August 10, 1982 after an illness of several weeks.

Mrs. Hazell was a member of Council Executive and the General Board of Missions in a time when mission policies were into big changes. "Partnership in Obedience" was not just a euphonious theme of an international mission conference but was a statement on which mission boards and churches, both in Canada and abroad, were basing their actions. Members of mission boards needed hypersensitivity and understanding as the western boards and societies relinquished their role of decision makers and became partners in the growth and development of the Church in Canada and abroad. It was a time when patience, trust in one another and, most of all, faith in God's leading were essential characteristics for those involved in the mission of Christ's Church. Norma Hazell had those characteristics and more, she had the ability to help others acquire them.

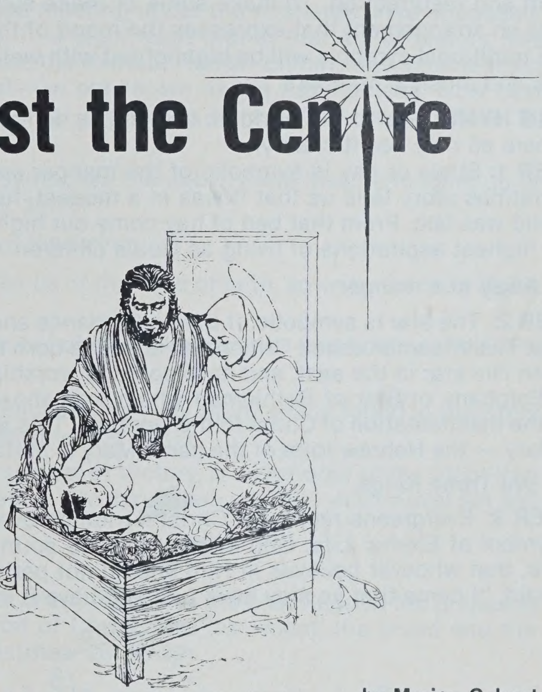
Mrs. Hazell was Supply Secretary, Chairman of the Overseas Committee, Vice President and on the Board of Trustees of the Women's Missionary Society (W.D.). She served on both the Home and the Overseas Missions Executives of the General Board of Missions. She was a member of both the Joint Policy and the Joint Personnel Committee of the Overseas Executive. In these committees she gave leadership on important issues such as the role of the single woman missionary in the Third World, the development of women's roles in Third World churches, children's programmes such as Christian kindergartens, man/woman relationships in the Church. Mrs. Hazell's integrity, her belief that solutions could be found with God's help, her humour, her love for people were applied to each challenge. Policies that evolved bear the imprint of her influence.

The witness Mrs. Hazell gave in the mission of the Presbyterian Church in Canada began in Orillia, Ontario. She was proud of her background in the Presbyterian Church and community in Orillia and maintained an interest in her home town all her life. The congregation was important to the Hazell family. Mr. and Mrs. Hazell and their two sons were members of Calvin Church in Toronto and participated in its witness.

We are thankful for the life of Norma Hazell, for the warmth of her friendship, for her wisdom, her loyalties and above all for the depth of her Christian faith and her commitment to the mission of Christ's Church. ●

A Christmas Activity for Your Group

Christ the Centre



by Marion Calvert
Paris Afternoon WMS

Advance preparation: Group leaders will need to provide a large dish or container (about 12 inches wide) filled with sand or some material which will hold the various symbols. The symbols can be collected beforehand and given to selected readers along with a copy of their individual reading. You may wish to photocopy this program to have enough copies for each person. If appropriate symbols are not readily available they may be handmade. A string of lights should go around the dish ready to be plugged in.

The pianist will need to study the program in advance to make sure all musical numbers are available. If a soloist is unavailable, the selection "Lo, how a rose ever blooming" may be left out or sung from the Book of Praise.

Scripture readings should be given by each speaker as indicated and speakers should bring their own bible with the selection marked.

For hymns, all well known carols, the Book Praise or carol sheets may be used. **The first verse only should be sung.**

The numbers on the diagram correspond to each speaker and their symbol. Each speaker will read their part and then place their symbol in the container.

Introduction: Over the years Christians have adopted hundreds of meaningful symbols that remind us not only of the Birth of the Babe but of his life on earth, his death and resurrection. To make some of these symbols more vivid we will compose an arrangement that expresses the mood of the season. The arranging of these traditional symbols will be highlighted with well-known carols, scripture readings and musical numbers.

OPENING HYMN: Joy to the world (to be sung as container is placed on table at front where all may see it clearly)

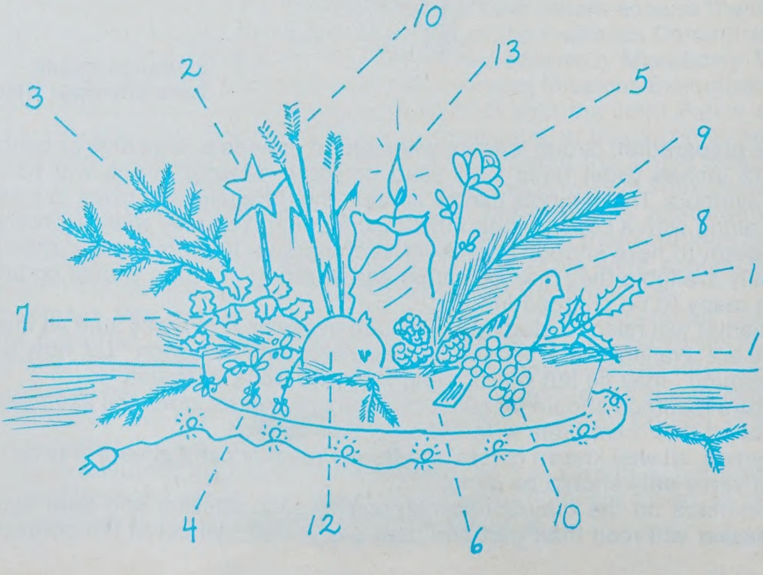
SPEAKER 1: Straw or hay is symbolic of the manger and Christ's humble birth. The Christmas story tells us that it was in a modest, hay-filled manger that the Holy Child was laid. From that bed of hay come our highest thoughts about God and our highest aspirations of living as God's children. (Read Luke 2:7-12)

HYMN: Away in a manger

SPEAKER 2: The star is symbolic of *Divine Guidance* and foretells the *coming of the Babe*. The Wisemen asked "Where is He that is born King of the Jews? For we have seen His star in the east, and have come to worship Him." The five-pointed star of Epiphany or Star of Bethlemen which was shown to the Wisemen symbolizes the manifestation of Christ to the Gentiles. This star has become the symbol of Mary — the Hebrew form of the name Mary is Miriam, which means "Star".

HYMN: We Three Kings

SPEAKER 3: Evergreens represent Christ's triumph over sin and death and thus are a symbol of *Eternal Life*. God loved the world so much that He gave us His only Son, that whoever believes in Him should not perish, but have Eternal Life. Jesus said, "I came that ye may have *Life* and have it more abundantly".



SPEAKER 4: Mistletoe has long been a symbol of peace. Kissing under the mistletoe is said to have begun with the ancient Romans who viewed the plant as a symbol of peace. Enemies meeting under the mistletoe were supposed to embrace and declare a truce. It is significant that in that era of history when God gave us His Prince of Peace, the militant Roman Empire was experiencing a rare lull in fighting and combat—an era known as the Pax Romana. How beautifully God co-ordinates His universe! Christians have Jesus' words: (Read Matthew 5:43, 44)

SPEAKER 5: A rose may symbolize the nativity and love, reminding us of God's divine love. (Read John 15: 12-17)

SOLO: Lo, how a rose ever blooming

SPEAKER 6: Pine cones tell us of the seed of faith, sown by the Holy Spirit. (Read Matthew 21:21, 22)

SPEAKER 7: Ivy is the symbol of God's immortality and fidelity. (Read Psalm 92: 1-2 and 1 Cor. 15: 20-22)

SPEAKER 8: The dove represents the Holy Spirit and is found in the Story of the Baptism of Christ. (Read Matthew 3: 16-17)

SPEAKER 9: The palm - a symbol of Victory, is a reminder of the flight into Egypt, and of Christ's triumphal entry into Jerusalem, and His victory over sin and death. (Read John 12: 12, 13)

PIANO: The Palms

SPEAKER 10: Grapes and wheat represent the Last Supper, the grapes symbolizing the wine and the blood of Christ, and the wheat, the bread and the human nature of Christ. (Read Matthew 26: 26-29)

PIANO: Come, ye thankful people, come (one verse)

SPEAKER 11: Holly and berries are regarded as symbols of Christ's *crown of thorns* and his *drops of blood*. (Read Mark 15: 16-20)

PIANO: When I survey the wondrous cross (one verse)

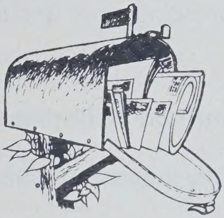
SPEAKER 12: The pomegranate is symbolic of a tomb. Broken it illustrates Christ's resurrection. When the pomegranate ripens the seeds burst forth, and as the jacket is not able to hold the seed, neither was the tomb able to hold Jesus. It has also become a symbol of the church because of the inner unity of its countless seeds in one and the same fruit.

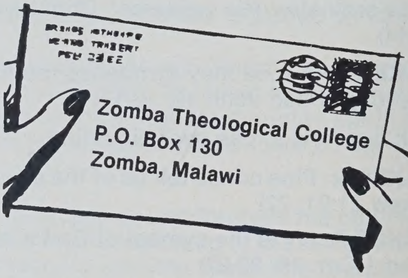
SPEAKER 13: The candle symbolizes Christ as the Light of the World. It is part of Christmas celebrations in countries all over the world. (Read John 1: 6-9 and John 8: 12)

HYMN: Silent Night (sung as candle is lit, tree lights are illuminated and room lights dimmed)

CLOSING PRAYER: "O holy child of Bethlehem, descend to us, we pray. Cast out our sin and enter in, be born in us today." Amen ●

Dear friends,





The following is taken from the first newsletter of Zomba Theological College introducing its life and work. The Rev. David Mphande, one of the tutors, graduated in 1980 from McGill University, Canada.

Zomba Theological College (ZTC) is a college for the training of ordinands for the Church of Central Africa Presbyterian (CCAP) and the Anglican Church in Malawi. About 80% of the Protestants in Malawi belong to these two churches.

The College was established in 1977 when Kapeni College (Blantyre and Livingstonia Synods of the CCAP) and Nyamuka Wala College (Nkhoma and Salisbury Synods of the CCAP) were combined. In 1978 the Anglicans joined the College.

At present we have 49 students: 6 Anglican and 43 CCAP. Two of the 49 are women students who will serve Livingstonia Synod as women's workers.

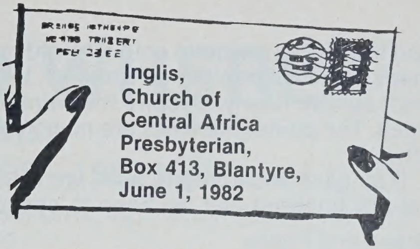
The Staff consists of seven tutors: the Revs. A. Kapenda (Principal), Mphande, Hara, Fauchelle, Quinn, Wengrovius and Wessels, of which three are Malawians, the rest being supported by the Church of Scotland, the Presbyterian Church in Ireland, the Episcopal Church in the USA and the Dutch Reformed Church in South Africa.

ZTC tries to keep an even balance between practical involvement and academic study. The better students are enrolled for the Diploma in Theology, which is accredited by the Dept. of Religious Studies at the University of Malawi. The Diploma Board is a joint venture of ZTC and the two Roman Catholic seminaries.

Actually, ZTC has not 49, but 80 students! Not only the future pastors receive training at the College, but also their wives.

The women's guild plays an important part in the church in Malawi and the pastor's wife is generally regarded as an assistant to him in the ministry. To equip the future pastor's wife for her role, is the task of the Wives' School at the College.

Yours in Christ,
The Principal, Staff and Students.



Inglis,
Church of
Central Africa
Presbyterian,
Box 413, Blantyre,
June 1, 1982

Since we last wrote much has happened in our family - we have experienced again the sorrow of death and the joy of new life. On February 8th, we received the terrible news that my mother (Eileen Inglis) had died suddenly. Although she had been experiencing health problems, this news came totally unexpectedly. Fortunately, I was able to get home in time for the funeral and then had almost three weeks to stay with my father. Death is the final mystery we all shall face, but even in the eyes of faith it is a thief that always comes too early. I was comforted by the shortest verse in the Bible when John describes our Lord's reaction to the death of his friend Lazarus - "Jesus wept". Death is the natural ending to earthly life but it always causes pain and a great sense of loss and loneliness.

Now that some time has passed, it is much easier to see that all life is a gift, life is through the grace of Jesus Christ and the only response to death after we have mourned is to give thanks for the life that has given us life and shared our every victory and defeat.

Life goes on! We are very aware of that fact with the arrival of Luke Lindsay Inglis on May 19, 1982. Luke was 7-6 and so far is happy and healthy.

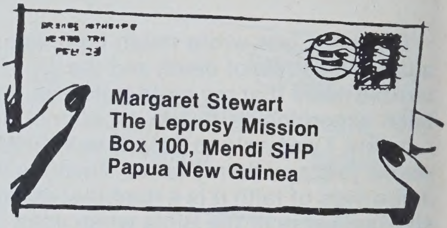
May was an incredibly busy month. Beside the usual work, there were the adult baptism/confirmation services that occur this time of year. On May 23, Rev. Kazembe (the senior minister) and I baptized/confirmed 249 people. It was a three and one-half hour service, and what it lacked in liturgical decorum was made up for by the happiness of the communicants and the members in seeing such a tremendous response to Jesus Christ. This service is in addition to the 4-6 services of infant baptism which we have annually. Nonetheless, I do not wish to try to overwhelm you with statistics. There is a tremendous need to try to look after these new Christians and I'm afraid our resources are over taxed. Despite many postitive signs in our churches here, we are hindered by a lack of young people coming forward for training in the ministry. There are obvious financial reasons for this; ministers here are greatly underpaid and over-worked - even worse than in Canada if you can imagine! But we would greatly appreciate prayers for new candidates for the ministry in Blantyre Synod.

The other major occurrence in May was our big fund-raising weekend in aid of the church hall. We were able to obtain Zeferelli's film "Jesus of Nazareth" which was very popular despite its seven hour length. On Saturday, May 29, we had a sponsored walk in which about 350 people completed the 10 mile hike. In the afternoon we had a rummage sale and a 'fun fayre' as it's called here. The final figures are not yet in, but we are optimistic that we have raised over 4,000 Kwachas, or about 4,500 Canadian dollars. We are really thankful for this because economic conditionns in Malawi are just as serious as in other countries.

We have now entered the winter season in Malawi. The days are becoming cool and the nights are quite cold. The old mission houses with 17 foot ceilings and cement floors tend to get a little cool. We have a fireplace and 2 electric heaters so we'll survive nicely. Despite the 'winter' there are still many flowering plants and trees. The poinsettia trees are now in full bloom and are beautiful throughout the city.

If all goes according to plan, we will take our annual leave in July. Travel plans are not finalized, but we hope to spend about three weeks in Zimbabwe.

Grace and Peace
Glenn, Linda, Jocelyn and Luke



Margaret Stewart
The Leprosy Mission
Box 100, Mendi SHP
Papua New Guinea

"We know that in everything God works for good with those who love him, who are called according to his purpose." How wonderful to be able to affirm the truth of God's word in my life.

It will come as a surprise to many of you to hear that I spent 11 weeks in Australia from February to April. I'd been having abdominal pain since Sept. and because of limited facilities in P.N.G. the doctors here referred me to Brisbane. After 6 weeks of tests (all negative) I asked to see Dr. Thomas, the chief gynecologist at the Royal Brisbane who found the problem. I'll be on treatment for a while but I'm feeling a lot better. I'm very thankful to God for His provision of competent medical care and to my family and friends for their love and prayers.

This was my first trip to Australia and apart from the circumstance, I enjoyed Brisbane and one week in Sydney very much. It's a great country, much like Canada. How wonderful for me that friends from Mendi were living in Brisbane and after a week I discovered friends from Montreal too! Dr. Russell, our TB/Leprosy consultant also lives in Brisbane. Dr. Thomas and his wife arranged for me to attend the Easter Keswick Convention. There were about 1000 people. I stayed with the Sudan United Mission party of about 50.

And now back to January and the orientation course on Melanesian culture I attended. This was an invaluable experience for me. It's good to be back in Mendi to put into practice some of the new insights I've gained. My aim for the Sunday School was to see a Papua New Guinean become superintendent, so to help this happen I resigned this task. I'm hopeful for a growth in Papua New Guinean leadership. About 200 children who speak mainly Pidgin, come regularly each Sunday.

Because I live in Mendi and have a phone, I've been appointed the new Church/Government Health Officer. I'll have weekly contact by radio with all the mission health stations and will assist them as I'm able. Although it will involve a fair bit of work, I'm looking forward to it. At the moment, I'm busy preparing Health Education materials and helping Hondina with planning and supervising the work.

My garden continues to be a joy and relaxation. I love to watch things grow and marvel at the wonders of God's creation.

Margaret

WHO AND WHERE

WMS (WD)

EDUCATION STAFF—1982-1983

NATIONAL OFFICE—Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7
Phone 1-416-441-2840

Executive Secretary—Miss May Nutt
Secretary for Teenage and Children's Work—Miss Lois Powrie
Editor— Mrs. L. June Stevenson
Secretary for Adult Work—Miss Barbara Woodruff
Manager, WMS Bookroom—Mrs. Margaret MacDougall

AREA EDUCATIONAL CONSULTANTS

Miss Tori Bennett, 689 Woolwich St. 103, Guelph, Ontario N1H 3Y8
Miss Mary Jane Bisset, Apt. P1, 331 Harwood Avenue, Ajax, Ontario L1S 2J2
Miss Margaret Boyd, 174 1st Avenue, Ottawa, Ontario K1S 2G4
Rev. Linda Brown, Unit 93, 825 Dundalk Drive, London, Ontario N6C 3V6
Miss Lorna Cameron, 465 Hamilton Ave., Winnipeg, Manitoba R2Y 2B3
Miss Ivy Howard, 3997 10th Avenue West, Vancouver, B.C. V6R 2G9
Miss Lynne Longmuir, Apt. 508, 511 7th Avenue, Hanover, Ontario N4N 3K8
Miss Evelyn Murdoch, Apt. 1, 983 Stone Church Road East, Hamilton, Ontario L8W 1B2
Miss Anja Oostenbrink, 318 Nottawasaga Street, Orillia, Ontario L3V 3K6
Miss Creola Simpson, Apt. 11, 2730 Main Street, Saskatoon, Sask. S7H 0M3
Miss Lois Snider, Apt. 208, 3624 119th Street, Edmonton, Alberta T6J 2X6

RETIRED FORMER STAFF MEMBERS OF WMS

Miss Vera Carson, 33 Orchard View Blvd., Apt. 1203, Toronto, Ontario M4R 2E9
Miss Ellen Douglas, Gower Point, R.R. #4, Gibson, B.C. V0N 1V0
Mrs. Mildred Gehman, Apt. 303, MacKenzie Manor, 25 Harris Street, Cambridge, Ontario N1R 7B6
Miss Hildur Hermanson, c/o Blenheim Lodge, 3263 Blenheim Street, Vancouver, B.C. V6L 2X7
Dr. Margaret Kennedy, Apt. 1401, 28 Elizabeth St., Mississauga, Ontario L5G 2Z6
Miss Grace Lee, c/o Victoria Chinatown Care Society, 555 Herald St., Victoria, B.C. V8W 1S5
Mrs. G. P. Louie, 8461 Querbes Avenue, Montreal, Quebec, H3N 2C6
Miss Lily McArthur, Maitland Manor, 290 South Street, Goderich, mail to Mrs. R. Bissett, 463 Suncoast Dr. E., Goderich, Ontario N7A 4B4
Miss Isabel McConnell, 195 Crawford Avenue, Windsor, Ontario N9A 5C3
Miss Edith Magee, Bowen Island, B.C. V0N 1G0
Miss Frieda Matthews, Apt. 502, 217 Bridge Street East, Belleville, Ontario K8N 5E4

Miss Margaret Ramsay, 14 Bedford Street, Brantford, Ontario N3T 3Z9
Miss Athalie Read, Apt. 7, The Ross Apts., 97 Pine Street, Brockville, Ontario K6V 1G8
Miss Louise A. Reith, 93 Deloraine Avenue, Toronto, Ontario M5M 2B1
Miss Lily Schneider, Box 84, 304 5th Ave. East, Hanna, Alberta T0J 1T0
Miss Beatrice Scott, Box 364, Port Elgin, Ontario N0H 2C0
Miss Gertrude Scott, 2543 Richmond Road, Victoria, B.C. V8R 4S5
Miss Mary Sherrick, Box 502, Weyburn, Sask. S4H 2K3
Miss Nellie W. Smith, 2 Dumaurier Blvd., # 301, Toronto, Ontario M4N 1T9
Miss Irene Stringer, 106 Pine Street, #507, Kingston, Ontario K7K 1W7
Miss Isabel Taylor, Rm. 123 Good Samaritan Auxiliary Hospital, 9649 71 Ave., Edmonton, Alberta T6E 5J2
Dr. Mary Whale, 5 Shady Golfway, Apt. 216, Don Mills, Ontario M3C 3A5
Miss Ida White, Box 133, Goderich, Ontario N7A 3Y5
Miss Ruth Yeandle, 408-375 10th Avenue West, Vancouver, B.C. V5Y 3V1

BOARD OF WORLD MISSION

EXECUTIVE SECRETARIAL STAFF 1982-83

Dr. George A. Malcolm	General Secretary
Miss Giollo G. Kelly	Canada Operations
Mr. James Whitefield	Second Staff person (temporary)
Rev. H. Glen Davis	Overseas Relations
Dr. A. Goodwill MacDougall	Mission Personnel and University Ministries
Rev. C. Rodger Talbot	Research, Missionary Orientation, Overseas Scholarships
(to be appointed)	Mission Education and Calendar
Miss Ina Hill	Administrative Assistant, Clerical
Miss Mavis Hyndman	Administrative Assistant, Finance

SUPERINTENDENTS OF MISSIONS

Synod of The Atlantic Provinces
Rev. W. J. O. Issac, 2 Lansdoon Place, Truro, Nova Scotia B2N 2G1
Synod of Quebec & Eastern Ontario
Rev. A. Ross Mackay, 1575 Beaudet Street, St. Laurent, Quebec H4L 2K1
Synod of Hamilton-London (South) and Toronto-Kingston (Lakeshore)
Rev. J. C. Elder, 50 Wynford Drive, Don Mills, Ontario M3C 1J7
Synod of Toronto-Kingston (North East) and Hamilton-London (North)
Rev. M. A. Mark, Box 425, Callander, Ontario P0H 1H0
Synod of Manitoba & North Western Ontario
Rev. M. S. McLean, 43 Tulane Bay, Winnipeg, Manitoba R3T 2T8
Synod of Saskatchewan
Rev. J. A. Neilson, 2010 Eastlake, Saskatoon, Saskatchewan S7J 0X2
Synod of Alberta
Rev. George Johnston, 10423-37th Avenue, Edmonton, Alberta T6J 2H9
Synod of British Columbia
Rev. K. C. Doka, 14757-16th Avenue, White Rock, B.C. V4R 1R5

EAST ASIA PACIFIC

Dr. G. G. Caldwell, Taiwan Theological College, 20 Lane 2, Section 2, Yang Teh Highway, Shihlin, Taipei, Taiwan 111, R.O.C.
Rev. and Mrs. H. T. Ellis, 462 Oriole Parkway, Apt. #1, Toronto, Ont. M5P 2H8
Mr. and Mrs. J. E. Geddes, 12 Alley 90, Lane 80, Wen Lin N. Road, Peitou, Taipei 112, Taiwan, R.O.C.
Rev. and Mrs. C. E. McGill, P.O. Box 151, Hsin Chu, Taiwan 300, R.O.C.
Miss Joy M. Randall, Changhua Christian Hospital, 176 Chung Hua Road, Changhua, Taiwan 500, R.O.C.
Rev. and Mrs. R. K. Anderson, 1102 Chikusa Sky Mansion, 22 Chikusa dori, 3 Chome, Chikusa-ku, Nagoya 464, Japan
Rev. and Mrs. J. H. McIntosh, Nakagawa Nishi 2-5-11, Ikuno-ku, Osaka 544, Japan
Miss Margaret A. Stewart, The Leprosy Mission, P.O. Box 100, Mendi S.H.P. Papua New Guinea
Dr. and Mrs. B. L. M. Embree, 4B Mount Sophia, Singapore 0922

SOUTH, WEST, CENTRAL ASIA

Miss Pauline Brown, Jobat Christian Hospital, Jobat, M.P., 457-990, India
Miss Agnes Hislop, 47 Jawahar Marg, Jobat, M.P. 457-990, India
Miss Eleanor Knott, c/o CMAI, Ch & F.P. Project, Box 1153, 197/C VIII-B Main Jayanagar III Block, Bangalore-560011, Karnataka State, India
Miss Margaret Leask, c/o 50 Wynford Drive, Don Mills, Ontario, M3C 1J7
Mr. and Mrs. C. O. McMullen, Baring Union Christian College, Batala, Punjab, 143-505, India
Miss Doreen Morrison, Christian Hospital, Mandleshwar, M.P., Dist. West Nimar, 452-221, India
Miss Diana Wadsworth, Helen MacDonald Memorial School, Jhansi, U.P., 284-003, India
Dr. Richard Allen, United Mission to Nepal, P.O. Box 126, 1/29 Thapathali, Kathmandu, Nepal
Miss Mary E. Nichol, Shanta Bhawan Hospital, Box 252, Kathmandu, Nepal

AFRICA

Rev. Richard W. Fee, c/o 50 Wynford Drive, Don Mills, Ontario, M3C 1J7
Rev. and Mrs. D. Barry Mack, Institute of Church and Society, Box 4020, Ibadan, Oyo State, Nigeria
Miss Arlene Randall, Hugh Goldie Training Centre, P.M.B. 518, Arochukwu, Imo State, Nigeria
Miss Clara E. Henderson, c/o Blantyre Synod, Church of Central Africa Presbyterian, P.O. Box 413, Blantyre, Malawi
Rev. and Mrs. G. E. Inglis, c/o Blantyre Synod, Church of Central Africa Presbyterian, P.O. Box 413, Blantyre, Malawi
Rev. and Mrs. Brian J. Crosby, c/o Presbyterian Church of Mauritius, 73 Royal Road, Beau Bassin, Mauritius
Mr. and Mrs. J. Bertholet, c/o Eglise Presbyterienne Camerounaise, B.P. 519, Yaounde, Cameroon

OTHERS

Miss Dawn M. Ross, WCC/CWME-UIM Desk, 150 route de Ferney, 1211 Geneva 20, Switzerland
Rev. and Mrs. Paul McLean, c/o 50 Wynford Drive, Don Mills, Ontario M3C 1J7, (under appointment to Taiwan)
Dr. William Kennedy, c/o 50 Wynford Drive, Don Mills, Ontario M3C 1J7, (under appointment to Malawi)

ASIAN MINISTRY

Presbyteries of East & West Toronto
  Rev. Basil Dass, 41 Kendleton Drive, Rexdale, Ontario M9V 1T9
Westminster Presbytery
  Rev. Alex Joshua, 14950-105 Avenue, Suite 206, Guilford, Surrey, B.C. V3R 1R7

CHINESE MINISTRY

Windsor
  Dr. David Chan, 1827 Pelletier St., Windsor, Ontario N9B 1S7

CHURCH EXTENSION DEACONESSES

Presbytery of Waterloo-Wellington
  Miss Janice Lafortune, Apt. 102, 525 Albert St. N., Waterloo, Ontario N2L 3V5

FRENCH MINSTRY

Quebec City, L'Eglise St. Marc
  Rev. David Craig, 2828 Chemin des Quatre Bourgeois Ste Foy, Quebec G1V 1X9
Melbourne, L'Eglise St. Paul
  Rev. J. R. Davidson, 6 Belmont St., Melbourne, Quebec J0B 2B0
Editor, La Vie Chretienne
  Rev. J. F. Porret, 2303 Goyer St., Montreal, Quebec H3S 1G9
St. Georges de Beauce
  Mr. Guy Dubé, 645 87 E Rue, St. Georges, P.Q. G5Y 6A7
Quebec City, St. Jean Baptiste
  Mr. François Cordey, 1960 24 e rue, Quebec, P.O. G1J 1N9
Chateauguay
  Rev. Guy Choltus, 215 MacLeod Rd., Chateauguay, Quebec J6J 2H5

HUNGARIAN MINISTRY

Montreal
  Rev. P. M. Szabo, 1969 Charles Gill St., St. Laurent, Quebec H3M 1V2
Ottawa, Calvin
  Rev. L. Vietorisz, 1293 Castlehill Cres., Ottawa, Ontario K2C 2B2
Brantford, Pleasant Ridge
  Rev. E. Zugor, R. R. #4 Forest Road, Brantford, Ontario N3T 5L7
Edmonton, Calvin
  Vacant

INNER CITY MINISTRIES

Montreal, St. Georges Tyndale
  Rev. Joseph Reed, 870-876 Richmond Square, Montreal, Quebec H3J 1V7
  Mr. George Rouleau, 870-876 Richmond Square, Monteal, Quebec H3J 1V7
Ottawa Community House
  Miss Sandra Estabrooks, 220 Argyle St., Ottawa, Ontario K2P 1B9
  Mr. M. McCaffery, 220 Argyle St., Ottawa, Ontario K2P 1B9
East Toronto Presbytery Consultant
  Rev. Charlotte Stuart, 178 Hastings Ave., Toronto, Ontario M4L 2L3
West Toronto
  Rev. Ellen Lemen, 15 Candlewood Cres., Downsview, Ontario M3J 1G7
Hamilton
  Mrs. Helen Allum, 11 Melville St., Dundas, Ontario L9H 1Z7
Winnipeg
  Miss Anne Milne, #3, 739 Flora Ave., Winnipeg, Manitoba R2W 2S8
  Mr. Warren Whittaker, 768 Flora Ave., Winnipeg, Manitoba R2W 2S9

ITALIAN MINISTRY

Montreal, Beckwith Memorial
  Rev. Arthur Iarrera, 7881 de la Seine Ave., Anjou, Montreal, Quebec H1K 1T8

KOREAN MINISTRY

London
  Mr. Yong Kyoo Shin, 822 Notre Dame Drive, London, Ontario M6J 3C1

FELLOWSHIP HOUSES

Winnipeg
  Mr. and Mrs. F. Swirski, 73 Chestnut St., Winnipeg, Manitoba R3G 1R4

NATIVE PEOPLES - INDIANS OF CANADA

Kenora Fellowship Centre
  Director - Rev. Florence Palmer, 923 11th Ave. N., Kenora, Ontario P9N 3K7
Winnipeg-Anishinabe Fellowship Centre
  Director - Rev. Elisabeth Nitsch, Apt. 1805 411 Cumberland Ave., Winnipeg, Manitoba R3B 1T7
    Mr. Stewart Folster, No. 12, 174 Mayfair Place, Winnipeg, Manitoba R3L 0A6
Sioux Village
  Vacant
Pipestone and Birdtail
  Rev. Henry Hildebrandt, Box 1945, Virden, Manitoba R0M 2C0
Waywayseecappo
  Rev. John Oldenkamp, General Delivery, Rossburn, Manitoba R0J 1V0
Elphinstone/Okanais/Rolling River
  Rev. D. Goodwin, Elphinstone, Manitoba R0J 0N0

Mistawasis, Wahpeton, Crutwell
Rev. C. Morrow and Rev. R. Morrow, Box 402, Leask, Sask. S0J 1M0
Saskatoon
Rev. Stephen How, 21 Rutter Cres., Saskatoon, Saskatchewan S7K 3B6
Shoal Lake
Rev. Wm. Palmer, 923-11th Ave. N., Kenora, Ontario P9N 3K7

PRESBYTERY MISSION WORKERS

Saint John
Miss Christine Shaw, Apt. 7, 240 Lincoln Rd., Fredericton, N.S. E3B 2A3
London
Mrs. Joan Ashley, 92 Homestead Cres., London, Ontario N6G 2E4
Calgary-MacLeod
Miss Marion Barclay, 3204-30th St., S.W., Calgary, Alberta T3E 3C3

SPECIAL MINISTRY TO TAIWANESE-CHINESE

Westminster Presbytery
Mr. W. Y. Peng, #3, 5165 James Walk, Vancouver, B.C. V5W 2X5

UKRAINIAN MINISTRY

West Toronto-Urkrainian
Rev. Michael Fesenko, 26 Robina Ave., Toronto, Ontario M6C 3Y6
East Toronto
Mr. Gregory Adams, 92 Quebec St., Oshawa, Ontario L1H 2K5

VISITORS, HOSPITALS & SENIOR CITIZENS HOMES

Halifax
Mrs. Eva MacLean, 2761 Robert Murphy Dr., Halifax, N.S. B3L 3T3
Montreal
Mrs. Eileen Horne, 2575 Sicard Ave., Montreal, Quebec H1V 2Y8
Montreal, New Hope
Ms. Kristine Graunke, 221 Prince Edward Ave., Otterburn Heights, Quebec J3H 1V7
Toronto
Miss Catherine Watson, Apt. 411, 8 Milepost Place, Toronto, Ontario M4H 1E1
Miss Lillian Reay, 78 Roxborough St. E., Toronto, Ontario M4W 1V8
Hamilton
Mrs. Joanne Walter, 107 Brentwood Dr., Hamilton, Ontario L8T 3W5
Winnipeg
Mrs. Mary McLaren, 1535 Alexander Ave., Winnipeg, Manitoba R3E 1L7
Vancouver
Miss Florence Edge, 4249 Osler St., Vancouver, B.C. V6H 2X4
Mrs. C. Koverchuk, 11485-88 Ave., Delta, B.C. V4C 3B8
Corunna
Mrs. Sheila Cochrane, 198 Beckwith St., Corunna, Ontario N0N 1G0

wms highlights

Temiskaming Group. Disbands Following Meeting

As we prepare for our annual meeting I feel a deep sense of gratitude to all those who have been faithful to the call of the Women's Missionary Society over the years. With humble appreciation I recall the devotion, faith and hard work of the founders of Temiskaming Presbyterial. They undertook arduous train journeys to lengthy Presbyterials, gave generously of their finances and worked tirelessly in their congregations. I also am humbled by the faithful response of our present membership, many of whom have been involved for a large part of the seventy years our Presbyterial has been in existence. The support we have received from the younger women of the church has encouraged me many times too. They also have accepted responsibilities and shared ideas.

While I have been interested in mission work for a long time, I became a member of WMS more recently than most of you. Therefore, I count it a special privilege to have served as your president over this quite lengthy period. The role has prompted me to become much more knowledgeable about our church's mission work and it has also caused me to be diligent in seeking to understand God's word about this mission.

As we mark this seventieth anniversary of WMS Presbyterial in Temiskaming we are justly proud of our past. Let not that pride lull us into apathy about the present. Let it rather challenge us to be very thoughtful about decisions we make for our immediate future. Where are we really going? Let us be open and receptive to opportunities to strengthen our service by greater, if different, involvement.

May God give us the vision to do even mightier things for Him. May He give us the courage to be faithful!

Catherine Bray,
President Temiskaming Presbyterial.

The Society received notice that Temiskaming Presbyterial voted to disband following their Annual Meeting at which the above address was delivered. They were "experiencing great difficulty in finding officers to carry on the work of the Presbyterial".

One group will continue to operate and will likely relate to the North Bay Presbyterial.

Glengarry Presbyterial Annual Rally

Two guest speakers were featured at the 68th Annual May Rally of Glengarry Presbyterial held in St. Andrew's Church, Maxville, Ontario. The Rev. Ronald Wallace, who shares preaching and visitation responsibilities in the Yokohama Korean Church, addressed the meeting in the afternoon, and the Rev. Dr. Stephen How, a minister from Formosa, who has worked among the native people in Northern Saskatchewan, was guest speaker at the evening meeting.

Mrs. W. R. MacEwen presided over both meetings and Mr. Everett Rush, Cornwall was guest soloist.

Two past Presidents of Glengarry Presbyterial were honoured at the Rally. Mrs. E. L. Blair, Moose Creek, who recently celebrated her 90th birthday, received an Honorary Life Membership Certificate and pin, and Mrs. Mora MacGregor, Williamstown was presented with a framed painting in recognition of all her years of leadership in the WMS.

Cobourg Groups Share Fellowship

The three WMS groups of St. Andrew's Church, Cobourg, met together on June 1st for an evening of food and fellowship, hosted by the Centennial group.

Following a delicious Pot Luck Supper, a rousing sing-song was thoroughly enjoyed by all. Lynda Jewell of Trinity United Church joined the women for the evening and led the sing-song enthusiastically.

Beth Saini, President of the Centennial group, led the devotions, and two short films relating to the mission study for this year were shown, "Homefree" and "Who were the Ones?".

Quebec and Eastern Ontario Annual Synodical Meeting

"Chosen for service, grow in grace" was the theme for the two day annual meeting of the Quebec and Eastern Ontario Synodical Society, held in First Church, Brockville, April 20, 21. President, Mrs. Alpin MacGregor, Williamstown chaired the business sessions, assisted by recording secretary, Mrs. William Ewing, Vankleek Hill and corresponding secretary, Mrs. Stuart Blackadder, Martintown. Presbyterial president, Mrs. Douglas Hunter of Morewood welcomed everyone. The opening devotions were conducted by Mrs. L. J. Cowper, Spencerville. Mrs. A. H. MacKenzie, treasurer from Perth reported on finances and gave a splendid report on activities at Council level.

Three workshops were held the first day on personnel, youth and children's work and finance, under the leadership of Mrs. Wm. MacKenzie, Ottawa, Mrs. Ian Crerar, Vernon and Miss Doris Blaise, Montreal.

The evening service was led by the pastor of First Church, the Rev. A. M. Duncan. Special music was provided under the direction of Mrs. David Mawhinney. The Rev. Amiya Chhatriya of India was the guest speaker. Officers for the coming year were installed by Rev. Duncan.

Newly elected president, Mrs. Dexter Sampson, Ottawa chaired the business sessions on the second day, when the morning worship was conducted by Mrs. R. Goodhue, Montreal. Appreciation was expressed by Mrs. MacGregor, retiring president.

The closing service of worship was conducted by Mrs. Ewing, Mrs. Gordon Fresque and Mrs. Wm McEwan of the Glengarry Presbyterial.

100th Anniversary, Avonmore

The congregation of St. Andrew's Church, Avonmore honoured the members of the WMS on the occasion of their 100th anniversary with a birthday celebration, held in the Community Centre at Avonmore.

Many who met for celebration and fellowship came from neighbouring churches in the Presbytery of Glengarry. Special guests included the wives of two former ministers of St. Andrew's, Mrs. Jessie Sutherland, Ottawa, and Mrs. Louisa Douglas, Renfrew. Two past presidents of the Synodical, Mrs. Alpin MacGregor, Williamstown and Mrs. Ron Barrington, Ottawa, also attended.

The special program was arranged by Mrs. Barbara Wiseman, wife of the present minister, John H. Wiseman. Local vocalists and guest soloists participated. The C.O.C., Tweeners and Explorer Groups presented choral arrangements.

Mrs. John Ferguson, the oldest active member of the local auxiliary, gave an interesting history of the WMS in Avonmore. Mrs. Ferguson's two grandmothers were charter members: Mrs. Daniel Campbell and Mrs. John McDermid.

Mrs. Lillian Kyle, president, led a devotional on the theme "Love One Another". Special presentations were made to senior members and crocheted flowers were presented to all members.

St. James, Forest, Ontario Afternoon WMS

The June 10th meeting of St. James Afternoon Auxiliary took the special form of a celebration of its 95th Anniversary. Guests and members were welcomed by Mrs. Margaret Lester, President and Mrs. L. Battin, Treasurer.

Mrs. Lester presided over the meeting. Mrs. Battin gave an account of the early beginnings of the Society. She told how eight members of the church decided to begin a Missionary Society which has endured for 95 years. All of the present Afternoon Auxiliary have life memberships or honorary life memberships in the Society. At the end of the account, Mrs. Battin was presented with a special gift of appreciation having served over 30 years continuously as the Association's Treasurer.

Guest speaker, Mrs. Bruce Pierce was introduced and thanked by Mrs. D. Gillatly. A candlelighting service followed conducted by Mrs. Lester assisted by Mrs. Gillatly, Mrs. K. Stewardson, Mrs. M. McDougal and Mrs. E. M. Abell.

Brockville May Rally

Christ, Our Hope was the theme of Brockville Presbyterial May Rally at St. Paul's Church, Kemptville, Ont. The Rev. Stephen How, guest speaker, spoke about his work with the Native Peoples of Northern Saskatchewan who face complex changes in their lifestyle. The Rev. Ron Wallace who works with Koreans in Japan told how these people also face difficulties with their cultural identity. Mrs. George Forrester presented momentoes of appreciation to the guest speakers.

Mrs. Kennedy, Mrs. deBruijn and Mrs. Sulley reported on a well executed Synodical Annual at Brockville in April. Mrs. John Clark, Mountain, is second vice-president of Quebec and Eastern Ontario Synodical. Mrs. Larry Cowper and Mrs. Douglas Hunter reported on Council in Toronto. Duets were sung by Mrs. Richard Blaine and Mrs. Gaw, sisters.

East Toronto Presbyterial Spring Rally

East Toronto Presbyterial held their Annual Spring Rally at Gateway Community Church, Don Mills, on May 31st. Mrs. Esther Powell, president, presented the Synodical Report. A short Memorial Service was held in memory of Miss Kay Webster who had faithfully served on the Presbyterial Executive for many years.

The theme of the evening expressed the diverseness of God's people. Gateway Community Church is an example of a Christian Community set in the midst of a broad spectrum of cultures and nationalities. This was revealed in the programme taken by the women of that congregation under the leadership of Mrs. Donna Talbot. The church is set in a community of high rise apartments with mobile people from all corners of the world who need a stabilizing centre in their lives. Sister Rosalie of the Roman Catholic Church which shares the same building, told of her call to the religious life and her work in this parish. Donna Talbot described the beginning of the Presbyterian Congregation and its work in the community.

The worship service included an interpretive dance called "This Little Candle". Dr. Geoffrey Johnston and his wife Mary Lou showed a meditative slide and tape presentation called "A Modern Nativity".

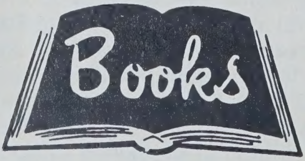
St. Paul's Scotstown Hosts Spring Rally

The spring rally of Quebec Presbyterial was held at St. Paul's Church, Scotstown, June 5, 1982. The theme for the day was "Prayer, Untapped Power" - Luke 16:1. Mrs. Sarah MacDonald, President, constituted the meeting.

The Rev. Ross Davidson brought greetings from Presbytery and reviewed each of the Presbyterian Churches in the area, emphasizing the continuing challenge to present the gospel in both French and English.

This was followed by a Bible Study on "Lampstands" (not hiding our light under a bushel).

Following lunch, Grace Ryder, Muriel Mayhew and Pauline Davidson presented a dialogue reminiscing on the history of the Scotstown WMS. As this group can no longer function because of numbers, a service of remembrance was held, giving thanks to God for the faithful work done in the past and reminding one another that individual responsibilities do not stop just because a group is no longer in existence. Vicky Rusnak sang "To God Be The Glory".



CHRISTMAS GIFT IDEAS

GENERAL

The Expendable Mary Slessor by James Buchan	$15.00
Like A Mighty River by The Very Rev. Lois Wilson	6.95
Stories of Our Favourite Hymns by Christopher Idle (Hymn Stories with Contemporary interpretations and exquisite art and photograpy	13.75

Gateway to Heaven by Sheldon Vanauken (hard cover) (Christian fiction by the award-winning author of 'A Severe Mercy'	13.95
Flame of the Forest by Dr. Margaret F. Kennedy (Canadian Presbyterians in India)	4.50
Jesus As They Saw Him by William Barclay (New Testament interpretations of Jesus)	7.50
The Gift of Feeling by Paul Tournier (Tournier on the relationships of men and women. Emphasizes the role of women to-day)	11.25
The Changing Scenes of Life (meditations by Ninette di Gangi)	1.50
Where Saints Have Trod by Marjorie Wilkinson	6.25

CHILDREN AND YOUTH

The Beggar's Bible by Louise A. Vernon Ages 9-15	3.90
The Bronze Bow by Elizabeth George Speare Ages 9-15	4.50
The Magic Sea Gull by Roberto W. Lee Ages 6-8	2.95
Arch Books Aloud (2 colorful Bible story books and 1 record) The Baby Born In A Stable/The Secret Journey Eight Bags Of Gold/The Rich Fool Daniel In The Lion's Den/Three Men Who Walked in Fire	4.95
Arch Books Aloud (2 colorful Bible Story books with cassette) The Good Samaritan/Samirs Midnight Friend	6.75
Listen For The Singing by Jean Little Ages 9 through adult (Winner of the Canada Council Award for Children's Literature)	5.95

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.40
Each additional book -	$.10

In Remembrance

Miss Flora Hall
Knox, Agincourt, Ont.

Miss Grace Dewar
Atwood, Ont.

Mrs. Mary Ross
St. Andrew's, Bolsover, Ont.

Mrs. R. (Vinnie) Rushworth
Grace, Calgary, Alta.

Mrs. Barbara Campbell
Knox, Carberry, Man.

Mrs. Amy Grant
St. John's, Cornwall, Ont.

Mrs. Roberta M. Allan
Knox, Elora, Ont.

Miss Marjorie Demill
St. Andrew's, Fenelon Falls, Ont.

Mrs. Jessie MacDonald
St. David's, Hamilton, Ont.

Mrs. A. (Eileen) Brown
Knox, Holstein, Ont.

Mrs. Isabella Peat
Innerkip, Ont.

Mrs. Marion Hailey Johnston
St. Andrew's, Kitchener, Ont.

Mrs. Alice Bellis
St. Andrew's Home, Montreal, Que.

Mrs. E. (Marion) Smith
First, North Pelham, Ont.

Mrs. Thomas A. B. Millar
Knox, Ottawa, Ont.

Mrs. Margaret Dunn
St. Giles, Ottawa, Ont.

Mrs. Lillian (Field) Walker
Mrs. Mary Jane Crawford
St. Andrew's, Strathroy, Ont.

Mrs. Violet Sherlock
Lakeview, Thunder Bay, Ont.

Mrs. Norma C. Hazell
Calvin, Toronto, Ont.

Mrs. Robin Campbell
Mrs. Douglas MacMillan
Mrs. Lloyd Moore
Osgoode, Vernon, Ont.

Mrs. Beryl Mullin
Knox, Wallaceburg, Ont.

Miss Rita Mary Cook
Mrs. Margaret McIver
Fairview, Vancouver, B.C.

Please report any errors/changes in address

I Believe

I believe
In God.

I have not seen the Master Plan.
I do not know why things are as they are
In this mad world.
But this I know
When I called out to Him
I found He was already there with me
To guide and help in my adversity.

I believe
In prayer.

It does not change God's mind:
It changes mine.

And I believe
That in a day to come
All folk on Planet Earth will know the Lord
As God, as Master, as Redeemer, Friend,
And knowing Him, will learn to live in peace together
Within God's world.

by Flora Cleghorn

GLAD TIDINGS

DECEMBER 1982

...those who would
give light
must endure burning.

FEATURES

3 December Editorial
5 Peacemakers not Peacekeepers by Patti Talbot
7 Sushila Returns Home by L. June Stevenson
9 That holy night · a poem by Mae Gillatly
10 A Costly Peace by Dr. Konrad Raiser
11 Grumbling About Inflation? by Geoffrey Johnston
12 A Declaration of Faith at Christmas Time
13 The Manger and the Church
15 C.G.I.T. Vesper Service
16 "Our Faith in Action" Conference
21 What do you want for Christmas? · a poem by Shirley L. Porter

REGULAR COLUMNS

14 Dear Friends
18 News
22 Highlights
24 Books
27 1982 Index
29 Crafts for the Young at Heart
30 Where our dollars go
In Remembrance
31 Our Readers Write

CREDITS: Cover Photo — John Robitaille, Photos Pages 3, 7, 17
L. J. Stevenson, Photo page 4 W. N. Stevenson

The quote on the cover came from the inscription on a pendant, carved in a prison in Bicutan, Philippines, out of a soup bone. Most of the political prisoners there are ministers or priests.

GLAD TIDINGS
DECEMBER 1982
VOLUME 58 NUMBER 10

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

Published 10 times a year by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.

Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $2.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings. Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

December ...the spirit of Christmas

Picturing the manger scene, I can imagine that the Christ Child must have felt the warm-bodied comfort of the animals who welcomed his arrival. And I remember, this Christmas especially, a particular animal who exemplified the very spirit of Christmas – my dog Max.

Max always sensed Christmas approaching. Before the baking began he lurked innocently around the stove. I offered him the first warm cookies but otherwise I was careful never to leave anything within reach. Once, in a single week, two quarter-pound slices of butter disappeared with only a clean saucer and one greasy muzzle to tell the story. A half batch of cookies vanished one evening without even the sign of an upset tummy.

Always at the centre of activity, Max managed to sprawl in the midst of the ribbons and wrap, only sighing mildly when we pushed aside his ample rear to retrieve the scissors. If we forgot to place the breakable ornaments high on the tree, he could smash several with one exuberant swipe of his mighty tail.

Max would surreptitiously glance at the presents, sniffing each one when no one was looking. Once he had located those that smelled of rawhide he was content to watch and wait.

Like a child on Christmas morning, Max supervised the unwrapping and peered at everyone's parcels. He barely tolerated the battery-operated toys and demonstrated his disdain for electric trains by lying with his black nose across the tracks. It was not unusual however to catch him sneaking down the hall with a stuffed toy in his jaws nor to find him dozing with Raggedy Ann between his large paws.

Once the wrap was cleared away, Max lay near the front door - the largest, brightest red bow tied around his neck. He would have been disappointed if company had not soon arrived. Greeting them joyfully, he carefully slipped gloves, hats and parcels out of their hands, carrying them to the bedroom.

He waited patiently beside his bowl during Christmas dinner making sure that the most delectable scraps were deposited there. When the flurry and excitement of the day was finally over he lay with his head on my feet. His enthusiasm for life never diminished.

In the thirteen years he was with us Max taught us all about Christmas - and love. He never asked for more than one could give. If I was late with his supper or for his walk, he waited patiently with only a watchful flicker of his brown eyes.

He gave everything he was capable of giving to his chosen family - his love, devotion, trust and his protection. He once dragged me heroically from the St. Lawrence River as I dozed peacefully in foot-deep water on an air mattress. When the children took their first hesitant steps into a northern Ontario lake he was at their heels.

And he gave, always, much more than he received. He would lay his big brown head in my lap when he sensed something was troubling me and stare deeply into my eyes to communicate the depth of his understanding and caring.

As he grew older, his muzzle greyed and he slept for longer periods of time in any available patch of sunlight. His great heart deteriorated and he developed a cough. His back legs grew stiffer with arthritis and our walks grew shorter. There were nights when he couldn't settle unless I held him in my arms like a child. Though hating his medicine, he would ultimately submit with a groan. Occasionally, distraught with pain and discomfort, he would snarl but he never laid a tooth on me.

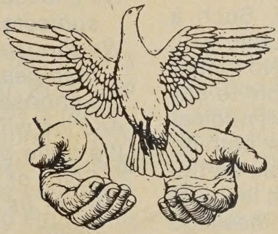
This Christmas there will be something missing from the festivities. But the true spirit of Christmas lingers on in the memory of a dear friend. Max died in March this year but he left a legacy of enduring love and faith. And after all, isn't that what Christmas is all about?

June Stevenson

Hey, that's my bone!

(Christmas 1972)

"PEACEMAKERS NOT PEACEKEEPERS"



by Patti Talbot

If the United Nation's Second Special Session on Disarmament (UNSSOD II) which took place in New York this year from July 7 - 9 is remembered in history, it will not be because governments and the press made an event out of it. It was ordinary people who attracted world attention.

Like so many ordinary citizens of the world, I am increasingly concerned over the buildup of nuclear armaments by the superpowers and others. Along with one million youth, middle aged and seniors from all around North America and the world, I added my little bit for a saner nuclear policy to a sunny June 12th Peace March held in New York during UNSSOD II. What an event it was!

The march, which began at the UN Headquarters and ended in New York's famed Central Park, was an unexpectedly happy experience for me. This was not the usual grim, anti-war, anti-establishment demonstration like those of the '60s. The people who walked, along with those who watched the enormous crowd, — some called it the largest public gathering in U.S. or world history — seemed to be of one mind and one spirit. It was a spirit of peace that crossed the boundaries of nationality, occupation or age.

I saw dozens of babies being pushed in their strollers; I walked for a time with a 62 year old New York woman who, after watching from her balcony, decided that the Peace March was something in which she wanted to be involved. Politicians and business people walked alongside clergy, housewives, union members and students. Near the very front of the procession was the 1,000 strong Japanese contigent. Among them were many "Hibakusha" — survivors of the atomic blast in Hiroshima.

Some may say that demonstrations such as this do nothing to affect the power politics of the world. Such a massive demonstration of public will, however, cannot be ignored. No longer will government leaders be able to say that all of their citizens support nuclear arms and their use. There is nothing politicians fear more than to be on the wrong side of an issue. On the issue of "nuclear disarmament", the message of June 12th came through strong and clear.

In this season of Advent, we should remember that peace**makers**, not peacekeepers, were described by Christ as "children of God". The distinction is worth pondering. On June 11th, the day before the Peace March, spiritual leaders from around the world assembled for an international religious gathering at the Cathedral of St. John the Divine in New York. The assembled congregation overflowed onto the steps of the church which could accommodate 5,000 people. As peace**makers** and not peacekeepers, let us consider a portion of the "Community affirmation" which was said by all to end the gathering:

We who live in the shadow of the mushroom cloud...
Today declare our hope in the future.
We have come to the United Nations from around the world,
To renew our belief in the holiness of the earth and the sanctity of all life...

We choose to be citizens rather than subjects.
We choose to be peacemakers rather than peacekeepers.
We choose a nuclear-free future,
And we will settle for nothing less...
We unite ourselves with trust in the Spirit of Life.
Before us today are set life and death.
We choose life,
That we and our children may live. ●

Patti Talbot is a recent graduate in Political Science from Carlton University, Ottawa and at present serving as a Parliamentary intern on Parliament Hill. The daughter of the Rev. and Mrs. Rodger Talbot, Don Mills, Patti attends St. Andrew's Church, Ottawa and is a member of Gateway Church, Don Mills.

There is no way to peace;
Peace is the way.

Sushila Returns Home

by L. June Stevenson

Missionary work in India has always been tied up with medical work and education... Nowhere in India is this so well illustrated as in the nursing profession... it was realized that there was a great need to improve the standards of both nursing and nursing education and...that there could be no better way to do this than by establishing a school whose aim would be "to maintain a graduate school for nurses in the Hindi medium in an effort to develop qualified leadership in the nursing profession...

Thus began an article in the 1970 June/July Glad Tidings by Sushila Patras on the M.I.B.E. (Mid-India Board of Examiners) Graduate School for Nurses. The school, established in 1945 in Bilapur, to fulfil the above needs, moved to its present location in central Indore, in the largest state in India, Madhya Pradesh.

The original need was met and the school has developed high standards over the years. Today however, that same desire still exists to improve the quality of training and develop qualified leadership. Sushila Patras is a fine example of that spirit. Since 1967 she has been director of the school. This past September Sushila returned to India after a year's sabbatical spent in Canada upgrading her already considerable education.

It was not the first time Sushila studied in Canada. From 1964 to 1967, she attended the University of Western Ontario where she graduated with a Master's degree in Nursing Science. Her studies were then supported by memorial gifts for Miss Bessie MacMurchy who was the first director of the school (1955-1961), and under whom Sushila had taken the Ward Sister Course at M.I.B.E. In following Miss MacMurchy's footsteps, Sushila has tried to keep in mind, as Bessie did, the raising of the standards of nursing in India.

This time, her study leave was made possible by the Margaret G. Clark Overseas Scholarship Fund established by the WMS and administered by the Board of World Mission. The scholarship was to be used for training people in overseas fields of the BWM either in their own country, in Canada or other countries as appropriate, and came from a legacy received through the WMS afternoon group of Tolmie Memorial Church, Port Elgin, Ontario.

Miss Patras spoke to many groups across Canada during her stay and attended the Annual Council meeting in May. It was there that I first met and talked with her.

Sushila Patras is a woman of great faith. That faith did not come easily since Sushila was born into a Hindu family. She has had to study harder to understand the Christian faith and, it is not something she takes for granted. Sushila first experienced the love of caring Christians as a child of six or seven. Her mother was brought, dying, to the Church of England Mission Hospital at Kashwa, U.P. There, the staff prayed for her and after her recovery, Sushila's 'Christian education' began, financed by the same Mission Hospital.

Hard work, study and belief in the dignity of labour, all strengthened by her faith, have been the trademarks of Sushila's life - a life which she has given to the Church. These are qualities which she encourages in staff and students at the school. Students - Christian and non Christian - receive individual attention each day. Devotions are led by students, at their own wish, and usually all students attend, even non Christians. Sushila says, "We are fortunate to have this opportunity to witness the love of Christ. This type of school is rare in India and there is a definite need for this kind of school."

The M.I.B.E. Graduate School is an ecumenical school assisted by nine different denominations, both financially and with personnel. Recognized by the State government and the Indian Nursing Council, the school receives students from the U.P. government, mission sponsored candidates and privately financed students. Students are both male and female and are taught in the Hindi language as well as English. Most students return to their respective jobs on leaving the school, thus fulfilling the main aim of the school, to prepare leadership in the nursing profession in India.

Sushila's studies at McMaster University this time focussed on evaluation and organization. She was required to identify 'personal' learning objectives related to the behaviour of organizational systems. Sushila hopes to use her newly acquired learnings to better understand her own behaviour in relation to the organizational structure of her work and to bring about some desired changes in the Graduate School. She expects to be able to function more effectively in areas such as negotiation, interviewing criteria and procedures, public relations and curriculum revisions.

The M.I.B.E. Graduate School, under the dedicated direction of Sushila Patras, will no doubt continue to fulfil its aim. The closing paragraph of the article she wrote in 1970 still commands our attention today: "We are very grateful for all the help we have received and continue to receive from church groups, churches and friends. Our great hope is that this school will continue to uphold the great principles of its founders, to take its place in the structure of the nursing profession in India, to be a leader in the community and to expand and improve in every way possible. We need your prayers and we need your support." ●

THAT HOLY NIGHT

Judean hills were dark and still
That holy night so long ago.
The shepherds watching o'er their sheep
Were startled by a heavenly glow.

The sky was filled with angel throngs;
The shepherds quaked in awe and fright.
"Fear not!" the heavenly band sang forth,
"Your Saviour King is born this night,

In David's town of Bethlehem.
A star will lead you there."
They followed to a stable stall,
To a manger crude and bare.

All knelt beside that lowly bed,
Filled with sweet-scented hay
Where lay the Prince of Peace,
Born that Christmas Day.

The wise men travelled from afar.
They brought Him gifts so rare,
Gold and frankincense and myrrh
For the Holy Babe so fair.

Let us celebrate His Birthday —
The birthday of our King,
With hymns of praise and glory
While the very rafters ring.

May we be as little children
This Christmas season 'round.
Abolish hatred, envy, strife,
Let peace on earth be found.

Mae Gillatly

A COSTLY PEACE

by Dr. Konrad Raiser
Acting General Secretary, 1980
World Council of Churches

Christmas is a time of peace. But how can we speak of peace when there is no peace? Whole regions of the world have not known peace for generations. Many experience uneasy peace built on a spiralling arms race. Others suffer under the enforced peace of military rule and repression.

Is it not a strange time to talk of peace, with threats to survival everywhere? Could we not hold back the Christmas season for a while - at least until we can point to some tangible signs of hope for peace? Right now, the prospect of global nuclear annihilation increases ever more rapidly, while localized but no less murderous wars keep on igniting.

Who then, dares to speak of peace? Angels did, at a time not totally unlike ours, and shepherds heard it as a message of hope from the Lord. This great company of heavenly host, as St. Luke describes them, sing to us again their "Glory to God in the highest and on earth his peace...."

Women and men around the world hear the words of the celestial choir and reach again for the promise they hold, as eagerly as the shepherds did on that first Christmas night in Bethlehem.

Even more eagerly perhaps. That longing for peace is as true for the people of the east and the south as it is for those of the west and the north; for oppressor and oppressed, rich and poor; for those with empty hands or empty hearts.

At Christmastide we face that longing with a new urgency. But as we hear the angelic song of peace, it recalls an older and deeper chorus of prophets' voices. They anticipated the Christmas birth with their vision of a prince of peace. He will destroy the symbols of war, says Zechariah. "He shall speak peaceably to every nation, and his rule shall extend...to the ends of the earth." (Zech. 9:10).

That is the peace we are promised again this Christmas. Yet it will not come in some easy, pleasing, neutral way. The peace our Christmas prince bestows is the fruit of justice and righteousness, as Isaiah warns those who are obsessed with security.

Not a conflict-absent but a justice-present peace; a state of shalom marked by fair distribution of resources, mutual respect for persons and a caring relationship between humans and nature; a society that is just and sustainable; a community where all may belong, contribute and share, all ages, races and abilities. Such a peace is costly.

The uneasy peace of our time also has its price. The unequal distribution of the world's resources is part of the cost. It is a peace which divides. But the prince of peace whose coming we celebrate at Christmas has broken down the divisions that separate us. He paid the price of his own life on the cross to make peace, creating a single new humanity.

Christians cannot lower the cost of peace, but under the sign of the cross they can acknowledge it and seek ways in which to share it more equitably.

Such action helps to show that this peace we talk of is both comprehensive and complete. It refuses the false choices which set the personal and spiritual over against the material and political.

The peace promised by the prophets, announced by the angels and embodied in Mary's son is all-embracing. It is as much about the state of the body politic as it is about private peace of mind.

Yet the best news of all about Christmas is that such peace is a reality. It exists in ways which are tangible, accessible and utterly trustworthy.

New communities of love and trust are born, new parables of justice and healing are told, new seeds of peace are planted.

The life and witness of this worldwide fellowship of churches* testify to that. Peace is possible. Praise God for showing us that this Christmas.

---

*World Council of Churches.

Grumbling about inflation?

Consider the following, drawn from an upcoming GattFly study on Agricultural Marketing Boards in Canada:

Between 1974 and 1982 the price of foods controlled by supply management marketing boards increased by 90%. The price of all other foods rose by 130%.

Despite their flaws - some of them unacceptable, and unnecessary - these boards have already acted to end the boom bust cycle in agriculture, to assure Canadians of a bountiful supply of the foods under their control, and to bring a measure of economic justice into our food system. They have done this while costing the tax payers practically nothing. The European Economic Council's Common Agricultural Policy costs Europeans nearly $20 billion a year in support of surplus agricultural products. The U.S. Taxpayer is asked to pay for U.S. farm surpluses, while U.S. farmers are made to face disastrously low prices.

Geoffrey Johnston

A DECLARATION OF FAITH AT CHRISTMAS TIME

Group I I believe in Jesus Christ, and in the beauty of the
gospel that began in Bethlehem.

Group II I believe in him whose spirit glorified a little town;
Of whose coming only shepherds saw the sign,
And for whom the crowded inn could find no room.

I I believe in him whom the kings of the earth ignored
And the proud could never understand:
Whose paths were among the common people
Whose welcome came from [those with] hungry hearts.

II I believe in him who proclaimed the love of God to be
invincible:
Whose cradle was a mother's arms,
Whose home in Nazareth had love for its only wealth,
Who looked at [people] and made them see what his love
saw in them;
Who by his love brought sinners back to purity,
And lifted human weakness up to meet the strength
of God.

I I confess our everlasting need of God:
The need of forgiveness for our greed and selfishness,
The need of life for empty souls,
The need of love for hearts grown cold.

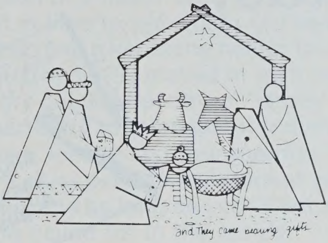
II I acknowledge the glory of all that is like Christ:
The steadfastness of friends,
The blessedness of homes,
The beauty of compassion,
The miracle of many hearts made kind at Christmas,
The course of those who dare to resist all passion,
hate, and war.

I I believe that only by love expressed shall the earth at
length be purified.

II And I acknowledge in Christ
A faith that sees beyond the partial fact,
A trust in life redeemed that looks beyond our present
evil;

All And I pray that this redemption may begin in us who bow
and say together now — (The Lord's Prayer)

Author Unknown. Found in a 1964 Ecumenical Newsletter.


and They came bearing gifts

THE MANGER AND THE CHURCH

Most Asian children are born in houses, not in hospitals. They are born in the homes of their parents.

In the villages of Asia and in the slums of our cities, our houses are no better than mangers. But they are the homes of our people and they belong here.

Children are not normally born in mangers.

During Christmas we tend to romanticize the manger. We tend to forget that the manger was a sad necessity. We tend to forget that the manger in which the Christ-child was born was in all probability dirty and smelly.

Mary did not choose a manger for her first-born child. She had no choice in the matter. There was no room in the inn.

A child born in a manger is not a sign of hope. Nor is a man dying on a cross.

They are both signs of rejection. They are both victims of marginalization.

But because the manger is a symbol of homelessness, the child born in it is a symbol of identification with the homeless. With those who are born and live in the slums and streets of our big cities. With the refugees. With the unwanted, the unbelonging, the exploited. With the weak and the powerless. *With people.*

And the manger has a distinct advantage. It is open. It is not like our churches and cathedrals which are locked up most of the time. It is not like our houses which are securely closed against strangers.

The manger is exposed. It is accessible to the shepherds and the wise men. The illiterate and the learned are both welcome there, the poor as well as the rich.

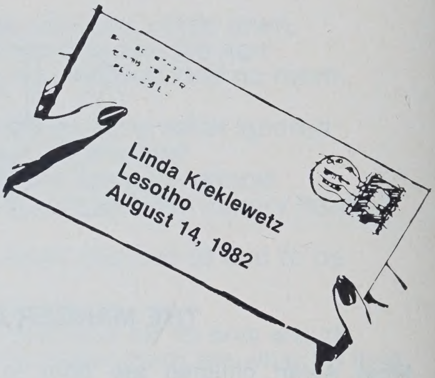
To go there we do not have to fill in forms or buy tickets. We don't need passports or identity cards. We may dispense with all formalities. The manger is availability.

The child in the manger, when he grew into manhood, was also unfailingly available. He was a friend of publicans and sinners, and he moved on equal terms with the rich and the privileged.

The manger is a call to availability. Its message is that living in Christ we need to be with people. **TKT**

(Christian Conference of Asia News, December 1980)

Dear friends,



Greetings,

This is most certainly my last epistle from Mapholaneng. "... the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith." II Timothy 4:6-7

These are difficult words for me to echo, although I suppose in some small measure they are true and I do have a sense that my work here is finished. I have accomplished some goals, but not all. At times my inner strength has surprised me, and at other times my frailty has appalled me. Through it all, God has been utterly faithful.

I am leaving the school at the best of all times. A new Mesotho principal took command in July - a Christian with the gifts of leadership and wisdom. He treats individuals justly and carefully and has quickly earned the respect and loyalty of staff, students and community. The Mennonite Central Committee has appointed a new missionary couple to Mapholaneng. They will arrive in mid-September. God's timing is perfect - I'll have one week to brief my replacement. A new Boarding Mistress was appointed August 1st, giving me a couple of months to assist her before she has to assume full responsibility for 50 girls, 24 hours a day.

I cannot report that I am leaving the country at a time when things are going well. The political problems are escalating at an alarming rate. Terrorism is on the increase and the presence of armed military men is becoming commonplace. Please pray for the Basotho Christians and the leaders of our sister church, The Lesotho Evangelical Church, as they attempt to have a positive influence on government policy, and work towards peaceful solutions to the country's problems.

I will be leaving Lesotho at the beginning of October and arriving in Canada at the beginning of November. I will be doing deputation assignments with the Board of World Mission in Canada beginning in November and continuing until mid-way through 1983. This means that I will be meeting with church groups across Canada to share my experiences in Lesotho, and a vision for missions in general.

I have witnessed the birth of a baby! One night in May I was called to the Red Cross Clinic. I arrived just in time to see a baby girl being born. There was a single candle at the foot of the bed and a kerosene heater to welcome her into the world.

An Indian couple has just recently moved in with me because of a shortage in staff-housing. We have very quickly become a "family". Who would have guessed that I would have an opportunity to learn about Indian culture in Lesotho? I have been baking by solar power for the last four months. A team of energy resource experts have loaned me a solar oven to experiment with and report my findings. So far, I have had good success as long as I cook between 9:30 a.m. and 2:30 p.m. and allow double the time called for in the recipe.

I am very grateful for the support of family, friends and fellow Presbyterians over the last two years. I am looking forward to thanking some of you personally as I perform mission education assignments.

God has given me a unique and wonderful opportunity to serve Him in "Africa's Mountain Kingdom." Now that I am returning to Canada, I see an equally unique and wonderful opportunity ahead. In many ways, the challenges of living as a Christian in Canada are much greater than those of living overseas. Pray that I will continue to grow and mature in my faith, that I will live more like Jesus lived and that I will be able to share my experiences and insights with people at home in such a way that God will be honoured.

a khotso le lerate,
Linda Kreklewetz

IS THAT ALL THERE IS?

CGIT 1982 National Christmas Vesper Service

Many little children sitting in front of a Christmas tree, surrounded by piles of gifts and crumpled wrapping paper ask tearfully, *Is that all there is?*

The Rev. Carolyn Palmer and the Rev. Sue Laverty who wrote this year's CGIT Vesper Service make us realize that even though we are no longer little children, we still ask the same question, *Is that all there is?*

We want more – money, friends, prestige, happiness. And sometimes, as we grab for our presents, we harm others. So we end up with hurt feelings, misfortunes, even large scale damage like pollution, war, and poverty. Then we ask miserably, *Is that all there is?*

All across Canada, CGIT girls and leaders are getting ready to ask and answer that question. They are preparing for their annual Vesper Service to which you are invited. Please support them in their efforts.

All the offerings from the use of these services are used by the National CGIT to support their work among teenage girls. They too need your support.

Lois Powrie

Fort Qu'Appelle, Saskatchewan

Conference for Presbyterian Women

by L. June Stevenson

The Qu'Appelle Valley, nestled between two hills in beautiful Saskatchewan, is haunted by a legend. While hunting, a young Indian brave heard his name called in the wind. "Qu'Appelle?" ("Who calls?") he cried, but heard no answer. Later, returning to his home he discovered that his love, an Indian princess, had died at that moment and with her last breath, had called his name.

The valley of the Calling Lakes echoed with the voices of three hundred women and men in June who gathered from across Canada to celebrate "Our Faith in Action". "Who calls?" were those many voices raised in worship, praise, study and fellowship in that historical lake area of Fort Qu'Appelle, Saskatchewan.

If the valley itself is haunted by the ghost of an Indian princess, so too are the rolling lawns and stucco-faced buildings of Fort San, an old tuberculosis sanatorium located on the shores of Echo Lake. (Today, Fort San is the home of the Saskatchewan School of the Arts.) From its opening in 1917 until its official closing in March 1972, the sanatorium with its many buildings was once a self-contained town that included post office, laundry, pasteurizing plant, butcher shop and root cellar. Fort San provided comfort and cure to patients and their families. Everywhere the signs of its former use remain—old X-ray tables lurk in disused hallways, children's cribs stand in mute reminder of their young patients and even an antiseptic smell permeates the older buildings. If the ghosts were not dispelled that weekend in June they must have at least appreciated the jubilant celebrations.

Keynote speaker at the Conference was Cathie Nicoll, a member of Grace Presbyterian Church, Calgary and for many years, staff member of Inter-Varsity Christian Fellowship. "Nikky" grew up in China where her parents worked in the China Inland Mission. Her vibrant faith and the inspiring messages she brought touched every participant at the Conference.

The rafters of the old recreation hall swelled with song under the energetic direction of Mrs. Sheila Kirkland of Saskatoon. The high windows, opened to relieve the muggy summer air, served not only to release the voices into the courtyard below but to welcome in the swallows who perched quietly on the rafters.

The Women's Missionary Society (Western Division) who sponsored the Conference was officially represented by Eileen Parish, Council President, and the four Area Educational Consultants in The Western provinces who led the Bible Study: Creola Simpson, Lois Snider, Ivy Howard and Lorna Cameron.

Twelve workshops were offered: Building an Effective Youth Ministry — Rev. Glen Noble, Swift Current; Christian Nurture in the Home — Marion Barclay, Calgary; Creative Worship — Lois Powrie, Toronto; Dynamics of Death and Terminal Illness — Rev. Owen Still, Regina; Hospital Visitation — Ruby Walker, Calgary; Music in our Church — Lois Snider, Edmonton; Myths and Realities of Aging — Harry Mullens, Regina; Writing Creatively — June Stevenson, Toronto; Native Concerns — Dr. Georgina Bone, Saskatoon; Our Church's Ministry to Singles — Rev. Joan McMurter, Regina; Single Parenting — Norma Swain, Moose Jaw, and Third World Issues — Mary Morris, Regina.

Participants barely had time to catch their breath between workshops and worship but many took advantage of a guided bus tour of the area. On the Friday evening a liturgical dance was performed by the Explorers and Messengers of St. Andrews United Church, Fort Qu'Appelle, directed by Hazel Jardine. Slides of Fauna and Flora of the area were shown by Bernard deVries. The rafters not only rang but the floor shook beneath the colourful and exciting tempo of the local Gordon dancers, who performed native dances in colourful attire.

FAITH IN ACTION
Making the rafters ring!

The Conference was directed by Saskatchewan Synodical President Mary Findlay, assisted by Marg Hyndman, Convenor, Dorothy Williams, Registrar and Margaret Campbell, Publicity. Laurie Glen and Jo Morris, Northern Saskatchewan summer students, took care of the Children's Program.

The theme song words were composed by Mrs. Gertrude Wood of Echo Lodge, Fort Qu'Appelle, who recently celebrated her 101st birthday. Mrs. Wood paid a luncheon visit to the Conference. Her words "There is no time to waste or dream, For faith in action is our theme" echo not only through the valley but across the country in the hearts of the participants who wonder: *Ottawa first, then Fort Qu'Appelle — where next?!*

NEWS

OTTAWA HOSTS WORLD ALLIANCE

OTTAWA, Canada (EPS) — The general council of the World Alliance of Reformed Churches has declared apartheid (South African race separation) "heresy" and voted to suspend two of its South African member denominations because they refuse to condemn it.

Suspended were the Dutch Reformed Church (NGK) and the Dutch Reformed Church of Africa (NHKA), all-white denominations to which many South African government leaders belong.

In addition, the council chose Allan Boesak, a theologian of the Dutch Reformed Mission Church (NGSK, a denomination established by the NGK for persons classified in South Africa as coloured, that is of mixed race), as its new president.

The vote to suspend was about 90%. NGK representative J.W. Potgieter said the alliance action was one of amputation, instead of healing. "Is this what Jesus Christ would have done it he were here today?" he asked other delegates. The suspension is to be lifted if the denominations stop excluding blacks from church services, reject apartheid, and help those suffering from race separation.

In other action, the council voted to highlight two concerns in WARC work by creating special sections for religious and civil liberty and women's concerns in the WARC cooperation and witness department.

The council expanded the size of the WARC executive committee from 22 to 32. The new committee includes a greater proportion of representatives from Africa, Asia, and Latin America. Among other things, the new committee was asked to "make representations to the authorities in Taiwan and Korea on behalf of those unjustly imprisoned."

Official delegates from the Presbyterian Church in Canada were Donald MacDonald, Irene Dickson, Nancy Craig and Glen Wristen. A number of visitors from the P.C.C. were also present.

LESOTHO ARMY WARNS CHURCHES

The Lesotho Liberation Army, a group opposed to the southern African kingdom's government, has criticized some church leaders for allowing the country's prime minister "to use your churches as armories as well as hiding places for himself and his clique of thugs". The LLA appeal adds that as a result, "you are conforming your churches to battlefields which we will not be hesitant to enter into" in pursuit of "the enemy of the nation... and his henchmen... We warn all the concerned churches and missions to see to it that this stops with immediate effect, because if this is not done we won't be ashamed of hitting our enemy where it is". EPS

SWITZERLAND-LESOTHO

The missionary synod of the Protestant Churches of French-Speaking Switzerland has urged the Swiss government to reconsider proposals for technical cooperation with Lesotho "until there are democratic elections under international control" in the southern African country. The synod also expressed support for the Lesotho Evangelical Church, which has been in conflict with the government. EPS

TRANSLATOR DIES

J. B. Phillips, a pioneer translator of the New Testament into contemporary English, died 21 July. The English Anglican priest was 75.

TAIWAN MEETING 'UNPRECEDENTED'

TAIPEI, Taiwan (EPS) - What its newspaper describes as an "unprecedented" meeting has taken place between leaders of the Presbyterian Church in Taiwan and the island's ruling Kuomintang Party.

Taiwan Church News reported in its 25 July issue, which reached Geneva at the end of August, that despite differences of opinion on certain issues, the six-hour session, asked for by the party, was "frank and helpful".

The denomination, which with the Roman Catholic church accounts for the bulk of the island's 1.1 million Christians [about seven percent of the population], has been critical of the government in recent years. Its general secretary, Kao Chung-Ming, is in prison.

Church leaders reportedly raised eight concerns: the release of Kao and another PCT leader, Lam Man-Chun; a renewed understanding of the World Council of Churches, of which the PCT is a member; a tax on church funds; ways to reduce the mistrust between government and various groups in society; misunderstanding about the PCT; the nation's future; ways to "promote international respect for the 18 million people in Taiwan"; and government policy towards the commercial development of mountain land.

STAFF CUT AT PACIFIC CHURCHES CONFERENCE

SUVA, Fiji (EPS) - The executive committee of the Pacific Conference of Churches has decided to reduce PCC staff to four - general secretary, assistant general secretary, treasurer, typist - effective 18 September.

A letter from Jabez Leslie Bryce, Anglican Bishop in Polynesia and PCC chairman, said the decision was taken after a review of PCC aims, finances, and current staffing.

PCC General Secretary Baiteke Nabetari, who began work early this year, is to be retained. The PCC has also had full-time executive staff to coordinate communications, Christian education, chaplaincy, church and society, family life, and research activities.

The Bryce letter says the executive committee decided "to make a new start and do away with the present structure. The respective programmes have outlived their effective significance, because churches in the Pacific today are assuming more and more the role of PCC in many fields. We agreed", it continues, "that finances do matter in examining our priorities so that we work according to what is realistic, and what we can afford".

The 1980 PCC budget was F$ 726,449, its membership of 31 jurisdictions including 11 Roman Catholic dioceses.

REV. WM. R. RUSSELL OF MONTREAL APPOINTED GENERAL SECRETARY OF THE CANADIAN BIBLE SOCIETY

Toronto - November 1st, 1982

The Hon. Mr. Justice E.E. Hinkson of Vancouver, President of the Canadian Bible Society, has announced the appointment of the Reverend William R. Russell, B.A., M. Div., of Montreal, as the Society's next General Secretary.

Presently Senior Minister of The Church of St. Andrew and St. Paul, "the cathedral church of Canadian Presbyterians" in centre-city Montreal, Mr. Russell will succeed the Very Reverend Dr. Kenneth G. McMillan, also a Presbyterian, who is scheduled to retire next March 31, after more than 26 years as the chief executive officer of the Canadian Bible Society. Mr. Russell will join the Bible Society staff at the Toronto National Office in early January, as General Secretary-Elect, until he assumes his new post on April 1.

A graduate of the University of Toronto and Princeton Theological Seminary, Mr. Russell held pastorates in New York City and suburban New Jersey before moving to Montreal in 1973. Widely known in Canada and the United States as an imaginative preacher and an ecumenical churchman, he has also earned a respected reputation in Montreal for bilingual community leadership and service.

Ecclesiastically, Mr. Russell has served the Presbyterian Church in Canada as Moderator of the Presbytery of Montreal, and as Chairman of the 103rd General Assembly's Special Committee on National Unity. More recently, he represented his denomination at the Fifth Triennial Assembly of the Canadian Council of Churches held in Saskatoon last May.

He is married to the former Elizabeth Ann Trotter of Windsor, Ontario. They have three children, all students — Sarah, at the University of Windsor; Kirk, at Upper Canada College in Toronto; and Rebecca, at the Trafalgar School for Girls in Montreal. After the first of the year, they will make their home in Toronto.

1982 WCC RACISM GRANTS

Geneva (EPS) — Fifty-three groups in 20 countries are sharing $489,500 in grants this year from the Special Fund of the World Council of Churches' Program to Combat Racism.

Almost half of the money goes to three southern African organizations, all of which have received PCR grants before: The African National Congress gets $65,000 for projects related to agriculture, refugees, vocational training, information, and publications "for maintaining the momentum domestically and internationally against the apartheid regime" of South Africa. The Pan Africanist Congress of Azania gets $45,000, mainly for its publications related to "work for racial and political justice in South Africa through mobilization against the offensive apartheid regime."

The third southern African grant — and the largest of the 53 — is to the South West Africa Peoples Organization (SWAPO) for its "humanitarian activities for the victims of illegal military occupation (by South Africa) of Namibia, and maintenance and upkeep of its administrative work."

Grants from the fund are covered by designated contributions. These have come from WCC member denominations, local congregations, councils of churches, missions, ecumenical groups, individuals, and the governments of Sweden, Norway and the

Netherlands. Including the 1982 grants, $5,264,500 has been given through the fund since it began in 1970.

JOHN MILTON SOCIETY APPEAL LAUNCHED

Toronto, Ontario. The John Milton Society for the Blind in Canada has just launched its 1983 Appeal, with a goal of $115,000. The only interdenominational Christian organization serving visually impaired Canadians, the Society has provided its constructive program for 12 years now.

"We depend on churches, Society members, and a small body of good friends for our support," said Rev. Dr. Eoin S. Mackay, JMS President, "and through their generosity we have been able to develop a six-fold ministry. However in today's economic climate, with rising production costs, we must develop a much broader base of support if we are to meet the cost of service for 1982."

The JMS provides Christian nurture, without charge, to partially sighted, blind and deaf-blind adults and children.

"In spite of the curtailment, we still provide meaningful help to every sector of the visually handicapped," said Dr. Mackay, "and supply a spiritual uplift to lonely blind persons. In some cases our material paves the way to full rehabilitation and a normal life." For further information, or a copy of the Annual Report, write or phone:

Ruth F. Banko,
Executive Director
John Milton Society for the Blind
in Canada,
40 St. Clair Ave. East, Suite 202,
TORONTO M4T 1M9
416—960-3953

What Do You Want for Christmas?

The true gift of Christmas
Is not one wrapped with bows.
Your expectations may be such
That disappointment grows.
You may look for nothing much
And cheat yourself of riches.

God's gifts are never out of style,
Nor will they fall apart with wear.

The gift of Christmas surely
Is our God, through Jesus, saying:
"Now you can know Me
and yourself more fully.
You are my beloved child,
Created in my image - love.
Receive these gifts I offer you:
Forgiveness, patience, peace.
Share them to expand them."

God's gifts are never out of style
And shine the brighter with much use.

Shirley L. Porter

wms highlights

Flowers, Sunshine and Colour Greet President

Saturday September 11th was an auspicious day for Montreal Presbyterial when a large number of women gathered at St. Andrews and St. Pauls Church, Montreal to a "Meet the President" tea, at which Mrs. Eileen Parish was Guest of Honour.

The splendour of a past age was reflected in the return to colourful dresses (and one hat!), and the beautiful floral table centres. Soloist, Miss Cathy Pycock used her wonderful voice to the Glory of God.

Mrs. Parish captivated everyone as she spoke vividly of her recent experiences in Japan, Korea and Taiwan. She described how great the enthusiasm of the Eastern Churches is today.

Ladies' Day at Camp D'Action Biblique

Despite the drizzly weather, a most enjoyable Ladies' Day Retreat was held at Camp D'Action Biblique, Richmond, Quebec, September 18, under the auspices of the Quebec Presbyterial WMS (W.D.). About 30 ladies attended.

The theme for the day was "Spiritual Body Building". Workshops on Faith, Fellowship and Service were led by guest speaker, Sylvia Brown of Ottawa, who ably challenged Christian commitment in each of these areas. Once personal faith in Christ is established, the areas of Fellowship and Service must follow. Evangelism and Social Action cannot be separated. This is when Christian living really becomes exciting and attractive.

Margaret Boyd of Ottawa, Area Educational Consultant, shared some of her responsibilities and challenges especially in the area of Christian education.

Ryder Clarke of Sherbrooke was guest soloist. Group singing was led by Vicky Rusnak of Richmond and a craft time led by Margaret Converse of Melbourne.

A hilarious skit and activity time followed supper. The day ended with a devotional service conducted by Sarah MacDonald, President of the Quebec Presbyterial.

50th Anniversary Celebrated at Hamilton

On September 28th an open meeting was held at St. Enoch Church, Hamilton, to commemorate the 50th Anniversary of the Margaret Allen Evening Auxiliary with 115 members, former members and friends in attendance.

Mrs. Ninette DiGangi was guest speaker. (Her husband, Dr. M. DiGangi was a former minister at St. Enoch.) Mrs. Flora McKinlay whose husband, Dr. E. McKinlay had also ministered at St. Enoch, was present. Mrs. Lucia Marshall, wife of the present minister, the Rev. David Marshall, took part in the program. A duet by Marlene Bergshoeff and Roberta Davis was much enjoyed. An Anniversary cake was cut by Mrs. Marshall.

Hamilton Presbyterial Fall Rally

"Called by Grace to Live a Life of Love" was the theme of the Fall Rally of the Hamilton Presbyterial held in West Flamboro Church on September 25. Mrs. Jean Laing chaired the sessions. Welcome was extended by Mrs. Jean Betzner and the Rev. E. C. Hicks. Worship services were conducted by Mrs. F. Thomson and Miss Pat Sherritt. Mrs. Susan Hicks led the singing and Miss Edna Galer and Mrs. Connie Gilmour were pianists.

A Bible study based on Acts 9 was led by Miss Evelyn Murdoch. Guest speaker was Mrs. Joanne Walter, a hospital visitor.

The Mission Study was introduced in four groups: *Customs and Food Celebrations, Crafts and Recreation, Historical significance of the church in the islands*, and an Audio Visual "People of the Silver Sea". The leaders of the groups were Mrs. B. Wilkins, Miss Grace Calder, Mrs. D. Warren and Mrs. R. Billiald.

Peterborough Presbyterial Fall Rally

The women of Peterborough Presbyterial WMS were taken on a "Trip to the Pacific Islands" when Miss Anja Oostenbrink introduced the current Mission Study. By means of a film-strip on the life of pioneer missionary John Geddie and a display of the study materials, Anja presented many ideas.

September 29, fifty-eight women were welcomed to the Fall Rally at St. Andrew's Church, Lakefield by president Mrs. Hilda Watson and the Rev. John Henderson. Misses Brenda and Cathy Woods sang "We are One in the Spirit".

The Lakefield women led a very inspirational worship service on Faith. The usual reports and book reviews were given and a time of fellowship brought a happy evening to a close.

PLEASE NOTE: Due to the magazine schedule and printing deadlines, submissions to "Highlights" need to arrive at the Glad Tidings office by the first of the month, two months ahead of the issue in which they will appear. For example, highlights in the January issue will have been received by November 1st. This applies to most submissions to Glad Tidings.

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.40
Each additional book -	$.10

NOW I HAVE A STEPPARENT AND IT'S KIND OF CONFUSING

by Janet Sinberg Stenson

Published by Avon
48 pages... $2.95

Now I Have a Stepparent is a simply illustrated book, easily read by nine to twelve year olds. It covers many aspects of divorce and remarriage from a child's view point - the loss of one parent, a new relationship with the remaining parent, the threat of a new relationship in remarriage.

It is written in the first person, the child in the book going through all the stages and expressing his feelings. Although he goes through the process rather neatly and quickly in the book, there is much room for children to explore their own situations and identify with him, and a special opportunity for discussion. There is a preface for parents and stepparents to guide that discussion and help them understand what the child is going through.

Also available by the same author are two very similiar books *Divorce is a grown up problem* (a book about divorce for young children and their parents) and *We got his New Baby at our House* (how a child feels when a brother or sister is born).

L. June Stevenson

WISDOM FOR LIVING - STUDIES IN THE BOOK OF PROVERBS

by Harold W. Rast

Price $1.75

The Bible study prepared for use by Lutheran Women is based on the Wisdom literature of the Bible, especially the book of Proverbs. The author, Harold W. Rast, says, "The Book of Proverbs ranges back and forth across a multitude of human experiences. It is truly a many-splendored and complex book simply because it does deal with so many aspects of human life."

The study deals with women as they see themselves in society, as citizens, as parents and as wives. One session concentrates on wisdom as an attribute of God. In Proverbs, Wisdom, shown as a female figure, is depicted as God active in the world. The study then leads to God being neither male nor female but the source of both. The final chapter is based in the New Testament where "the wisdom of God takes its most real shape in what Christ did and was."

There are ten sessions in this easy study book and a helpful leader's guide. *Wisdom for Living* is practical and interesting and should prove enjoyable for any group. The author expects his readers to have some fun while they are learning. For example, he suggests that you role play trying to stop a nagging woman. "Try to hold back the wind or grasp oil in your right hand" (Prov. 27:15,16)! Then he asks if you know any nagging men.

Some readers may feel that this study is aimed primarily at married women with families. There is something of value for every woman in each session however. The Wisdom Literature was written at a time when the man was the head of the family and woman was subservient to either her father or her husband. For this reason the writings have largely been addressed to men. We should not let this put us off but see that the truly wise savings apply to both male and female.

The ideal group for using this study would have several different ages represented for all to benefit from the experience of each other.

Mary Peckover

CHRIST THE PEACEMAKER — STUDIES IN COLOSSIANS

by Albert Curry Winn
Concern magazine $1.85

The Bible Study for women's groups for the Presbyterian Churches in the United States is on the theme "peacemaking". The author, Dr. Winn, bases his study on the book of Colossians. His desire is to make us so familiar with this letter of Paul's that we will be able to "think through" the book without using the text!

Peacemaking is a difficult subject for study. One does not know what one's attitude will be if war should come. Some men in Europe who preached pacifism before World War II found that they shouted "fight" when their country was invaded.

Wisely, Dr. Winn takes the stand that the first steps in peacemaking are to be at peace with yourself, your neighbours, your fellow workers (labour and management) and among church members. He points out that at the time when the Letter to the Colossians was written the Christians thought that the end of the world was coming soon. Yet Paul urged "prayerful, faithful, salty living". The ideal to strive for is *shalom* which is a positive word for peace. More than absence of war, it is also justice, stability, good relationships and understanding.

Young women's groups and couples groups would find this a stimulating study. It makes for thought-provoking, personal reading as well. We all need to become "prayerful, faithful, salty" Christians.

Mary Peckover

LORD, I'M BACK AGAIN

by Mary Phraner Warren
Augsburg Publishing House
111 pages $4.50

Lord, I'm Back Again is a book of 15 story devotions written for girls ages 8-12 years. I liked this book because the stories are of things that I think about like getting along with my brother and with my friends, behaving the right way, worrying about divorce and understanding God.

I would like girls my age to read this book because most girls feel the same as I do. It would help them understand their problems and learn to cope with them. Each story has a scripture lesson and a prayer.

Also available by the same publisher are other similar books for boys and girls: *Lord, I need an answer; Lord, I want to know you better; Change in the wind* (teenagers).

Laura Stevenson

WANTED

GOOD COLOUR SLIDES FOR THE 1984 PRESBYTERIAN CHURCH CALENDAR

THEME: **"MISSION —— A TWO-WAY STREET"**

We want this Calendar to illustrate the fact that all the people of the world need each other; that in mission, in nature, and in economics our world is interdependent. We not only minister to people but they minister to us: e.g. - recent immigrants, disabled, elderly, children, overseas mission partners. Don't forget examples from nature of how one creature depends upon another. Pictures suitable for summer, winter, Christmas, Easter and Thanksgiving should also be included.

REMEMBER, the focus and the colour must be sharp; the slide must have strong visual impact, and it should tie in with the theme. "People pictures" which symbolize our need for one another as well as pictures from nature will be useful.

PLEASE SEND ONLY ORIGINAL HORIZONTAL COLOUR SLIDES (ektachrome preferred) HAVING GOOD TECHNICAL QUALITY, COMPOSITION AND IMPACT.

PLEASE DO NOT SEND colour prints, negatives, pictures of pictures or vertical slides.

YOU RECEIVE $50.00 FOR EACH PHOTO WE USE.

Include a brief description of each slide, and how you think it fits the theme, along with a self-addressed envelope, and send them to

The Calendar Committee
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

DEADLINE: APRIL 1ST, 1983. ACT NOW.....

We will return all slides to you.

INDEX—1982

AFRICA

Nigeria
Dear Friends (Barry and Anita Mack)— Mar. 18, Oct. 20
Dear Friends (Arlene Randall)— June/July 16

Lesotho
Dear Friends (Linda Kreklewetz)— Aug./Sept. 19, Dec. 14

Malawi
Wells in Malawi— Oct. 10

ASIA—East Asia, Pacific

Japan
Dear Friends (In Ha Lee)— June/July 19

New Guinea
Dear Friends (Margaret Stewart)— Nov. 18

Taiwan
Dear Friends (Ted and Marilyn Ellis)— Feb. 12, June/July 17
Dear Friends (Joy Randall)— Oct. 18

ASIA—South, West, Central

India
Dear Friends (Margaret Kennedy)— Feb. 13, Oct. 19
Dear Friends (Pauline Brown)— Mar. 19
Dear Friends (Agnes Hislop)— Oct. 17
Dear Friends (Eleanor Knott)— Oct. 21
Patras, Sushila— Dec. 7

Nepal
Dear Friends (Mary Nichol)— Feb. 10

China
Chinese Christians open door to Canadian Christians— Jan. 10
What it means to be a Christian in China— Jan. 12

CRAFTS FOR THE YOUNG AT HEART—
Feb. 30, Apr. 30, May 29, Oct. 30, Dec. 29.

EDITORIAL COMMENTS
At the beginning of this new year— Jan. 3
Love freely given— Feb. 3
On dust and cobwebs— Mar. 3
Human frailty— Apr. 3
Happy Mother's Day!— May 3
Footprints in the sand— June/July 3
Travelling light— Aug./Sept. 3
On acorns and growth— Oct. 3
Room 100...at the crossroads— Nov. 3
The spirit of Christmas— Dec. 3

GENERAL
1981 International Year of Disabled Persons— Jan. 17
Autumn Convocation at Ewart College— Feb. 7
The Eyes of Children— Feb. 16
The Trek to Qu'Appelle Mar. 10
Ireland "Island of Saints and Scholars"— Mar. 14
Literacy: A tool to change lives— Apr. 11
Why a Girls' Group?— Apr. 16
The Korean Christian Church— June/July 19
Spring Convocation at Ewart College— Aug./Sept. 11
Do you know what you're missing?— Aug./Sept. 13
How is Your Nutrition Stewardship?— Oct. 4
A Different Kind of Peace— Nov. 6
The World Speaks for Peace— Nov. 9
Greater works than these - A Frontier of Mission— Nov. 10
Peacemakers not Peacekeepers— Dec. 5
Grumbling About Inflation?— Dec. 12
"Our Faith in Action" Conference— Dec. 16

Presbyterian World Service— Jan. 18, Oct. 32

GUYANA
Impressions— May 13

IN MEMORIAM
Olive Grant— Feb. 14
Netta Corman— Feb. 15
Norma C. Hazell— Nov. 14

MEDITATIONS/WORSHIP SERVICES/ PRAYER/POEMS

Refugee Mother— Jan. 19
Three Gifts— Jan. 32
A Worship Service "To touch a life"— Feb. 8
Measureless Love— Feb. 9
The Power of Grace— Mar. 4
Easter Worship— Mar. 16
Beatitudes for a Housewife— Mar. 22
The Glory of God— Apr. 10
Spring— Apr. 20
God's Hands— May 20
Footprints in the Sand— June/July 3
Thanksgiving Service— Aug./Sept. 17
Vanuatu Sea— June/July (cover)
Autumn Maple— Oct. 12
A Christmas Activity— Nov. 15
I Believe— Nov. 32
That holy night— Dec. 9
A Christmas Message— Dec. 10
A Declaration of Faith at Christmas Time— Dec. 11
The Manger and the Church— Dec. 13

MISSION IN CANADA

Two Ministers in one Manse— Jan. 6
Dear Friends (Oldenkamps)— Feb. 11
On the Edge of Hope— Apr. 5
Religion is part of the Culture— May 10
Crossing the Barriers— June/July 10

STUDY/PROGRAMME/RESOURCES

Pacific Islands Mission Study 1982-83— Feb. 4, June/July 14, Aug./Sept. 18, Nov. 10
Lent and Easter Resources— Mar. 28
Neighbours not Strangers— May 4
Summer Sharing Project— June/July 15
Books/Films/Resources— Jan. 20, Feb. 20, Mar. 27, May 28, Aug./Sept. 30, Oct. 29, Nov. 30, Dec. 24

CONTRIBUTORS/ PERSONNEL

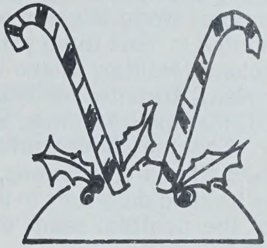
Area Educational Consultants— June/July 4, Oct. 13
Bennett, Victoria— Aug./Sept. 12
Brown, Pauline— Mar. 19
Calvert, Marion— Nov. 15
Carr, Cynthia— Oct. 10
Cleghorn, Flora— Nov. 32
Corbett, Tamiko— June/July 10
Currie, Arthur W.— Jan. 10
Davis, Glen and Joyce— May 13
Dunn, Valerie M.— May 10
Ellis, Ted and Marilyn— Feb. 12, June/July 17
Fraser, Brian— Mar. 4
Gillatly, Mae— Dec. 9
Goodall, Alice— Feb. 16
Hislop, Agnes— Oct. 17
Hunter, Isabella— Feb. 8
Hyndman, Marguerite— Aug./Sept. 17
Johnston, Geoffrey— Nov. 6, Dec. 11
Kennedy, Margaret— Feb. 13, Oct. 19
Knott, Eleanor— Oct. 4, 21
Kreklewetz, Linda— Aug./Sept. 18, Dec. 14
Lee, In Ha— June/July 19
Longmuir, Lynne— Aug./Sept. 13
MacDonald, W. Clarke— Nov. 10
Mack, Barry and Anita— Mar. 18, Oct. 20
Nichol, Mary— Feb. 10
Oldenkamp, John, Margaret, Andrew— Feb. 11
Osborne, David— Apr. 11
Parish, Eileen— Jan. 4
Patras, Sushila— Dec. 7
Porter, Shirley L.— Apr. 10, May 20
Powrie, Lois— Jan. 3
Raiser Konrad— Dec. 10
Randall, Arlene— June/July 16
Randall, Joy— Oct. 18
Reid, Diane— Mar. 16
Ross, Marjorie— Jan. 6, May 4
Sauer, James B.— Apr. 5
L. June Stevenson— Feb. 3, 9, Mar. 3, Apr 3, May 3, Aug./Sept. 3, Oct. 3, 4 Nov. 3, Dec. 3, 7, 16
Stuart, Charlotte— Aug./Sept. 13
Stewart, Margaret— Nov. 18
Talbot, Patti— Dec. 5
Watts, Fanshun— Apr. 16
Who and Where— Nov. 21

WOMEN'S MISSIONARY SOCIETY

Estimates for 1982— Feb. 18
Honorary Memberships 1982— May 30
Council '82— Aug./Sept. 4
Officers and Executives— Feb. 32, Aug./Sept. 32
Synodical Givings— Apr. 31
Where our dollars go— June/July 31, Oct. 31, Dec. 30
Historia— Oct. 28

CRAFTS FOR THE YOUNG AT HEART

Colourful Christmas Centrepieces



Materials

- styrofoam ball (about 3" diameter)
- green felt
- candy canes
- holly

Directions

1. Cut styrofoam ball in half for base.
2. Cut felt circle to fit bottom of ball and pin in place.
3. Stick 2 candy canes in centre of ball and decorate with sprig of holly.

©VOLK

PRICES—W.M.S. MEMBERSHIP PINS

Gold Filled Honorary Membership Pin	$40.00
Gold Filled Life Membership Pin	$20.00
Sterling Silver Membership Pin	$17.00

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

$$ Remember...the 1983 price for Glad Tidings is $3.00 annually! $$

Where our dollar$ go

by Marjorie Ross, Treasurer

The chronic care wards in hospitals and nursing homes across Canada are filled with lonely people. Many have no families, and if it were not for dedicated people carrying out a Christian witness to the sick and dying, there would be no one to visit them. For the most part, local congregations and groups carry out this ministry, but in addition the Board of World Mission helps to support hospital visitors across the country. In 1983 there will be workers from Halifax to Vancouver: Eva McLean, Halifax; Eileen Horne, Montreal; Catherine Watson and Lillian Reay, Toronto; JoAnne Walter, Hamilton; Mary McLaren, Winnipeg; Christine Koverchuk, Surrey-Burnaby and Florence Edge, Vancouver. Together these workers are responsible for visiting dozens of hospitals and nursing homes. Several of them have participated in in-service training programs in their hospitals where they are considered part of the pastoral team of chaplains serving patients and their families.

These women describe in their own words their day by day ministry on pages 26 and 27 of the WMS Annual Report. They ask for your prayers for their physical and mental health as they carry on their demanding work.

****

Using your givings, the Board of World Mission has set aside $108,158 in 1983 for this ministry of caring.

In Remembrance

Miss Mary Crawford
Ailsa Craig, Ont.

Mrs. A. Russell
Miss Margaret Gray
Central, Cambridge, Ont.

Mrs. M. Grey
St. Andrew's, Corunna, Ont.

Mrs. Thomas Pryde
Caven, Exeter, Ont.

Mrs. D. A. (Annie) Gillies
St. Luke's, Finch, Ont.

Mrs. Ethel MacKay
St. Andrew's, Guelph, Ont.

Mrs. James McAvoy
St. Columba, Hamilton, Ont.

Mrs. Laurence Stirling
Knox, Kincardine, Ont.

Miss Bessie Renwick
Mrs. Donald G. Fletcher
Valetta, Merlin, Ont.

Mrs. A. (Mabel) Pinnell
Hamilton Rd., London, Ont.

Mrs. Mildred McClory
Burns, Milverton, Ont.

Mrs. Georgina Elizabeth Scott
St. Andrew's Home,
Montreal, Que.

Mrs. Laura Kalbfleisch
Knox, Palmerston, Ont.

Mrs. Isabelle McLennan
St. Andrew's, South Eldon, Ont.

Mrs. Wm. (Anne) Bothwell
Victoria-Royce, Toronto, Ont.

Mrs. Ella Paterson,
Trinity, Willowdale, Ont.

Mrs. James McInnes
Mrs. George Tervit
St. Andrew's, Wingham, Ont.

Miss Margaret Adam
St. James, Winnipeg, Man.

Miss I. Hogarth
Mrs. H. Kennedy
Mrs. C. Morrison
Knox, Woodstock, Ont.

Our Readers Write:

Thank you for June/July issue which came today. I was struck by the strength of "Footprints in the Sand" and the great introductions of the Area Educational Consultants. That friendly series ought to get you close to your grass roots - and in their hearts, too.

Cordially,
Don Hetzler,
President, Associated Church Press.

Please convey my thanks to all those who make the Glad Tidings such an outstanding magazine.

I would personally like to thank you for the ad placed in the Aug./Sept. issue, giving our Museum a plug. It has been a tremendous summer with over 9000 visitors seeing our rich history. One of the nice comments is like this "so nice to see a Church open" and "what a tremendous idea, showing your history".

Rev. Lloyd Murdock
Pictou, Nova Scotia

I wish to share with you something that happened as a result of my poem "God's Hands" appearing in your May issue. One evening in June I received a phone call from a former postman of years and years ago. He told me that he had seen my poem when visiting an old neighbour who is now a resident in a nursing home. For some reason he remembered me when he saw the poem and it touched him very deeply, he said. He wanted me to know that he had used the poem in a very meaningful and helpful meditation as part of a service at his church (Anglican). Your publication really gets around!

Shirley L. Porter

MOVING?

REMOVE THE LABEL FROM YOUR COPY OF GLAD TIDINGS AND:

Send it directly to us or to your Glad Tidings Secretary along with your NEW address and postal code. Write: Glad Tidings, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Remember: If you move to a new group, notify both the previous and the new Glad Tidings Secretary.

ADDRESS LABEL

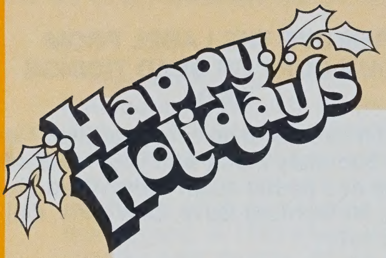
Print Name

Street address or box number

City or Town **Province**

Postal Code

Please let us know at least six weeks before you move! The magazines are mailed directly from the printers and our mailing lists are sent to them early.



Mary Shepherd

Isabelle Murray

Lois Lourie

Katherine Allen

Wally Wonnacott

Peggy MacDougall

Marjorie McMullin

June Stevenson

Barbara J. Woodruff

May Nutt

National and Support Staff
Women's Missionary Society (W.D.)
The Presbyterian Church in Canada